226

192

2

AN

ENGLISH GRAMMAR:

COMPREHENDING

THE PRINCIPLES AND RULES

OF THE

LANGUAGE,

ILLUSTRATED BY

APPROPRIATE EXERCISES,

AND

A KEY TO THE EXERCISES.

BY LINDLEY MURRAY.

"They who are learning to compose and arrange their sentences with accuracy and "order, are learning, at the same time, to think with accuracy and order."....BLAIR.

IN TWO VOLUMES.

VOLUME II.

THE TANJORE MAHARAJA SERFOJI'S SARASWATI MAHAL.

THE THIRD EDITION,

CORRECTED, AND MUCH ENLARGED.

York:
Printed by Thomas Wilson & Sons, High-Ousegate,
FOR LONGMAN, HURST, REES, ORME, AND BROWN; AND DARTON AND HARVEY, LONDON: AND FOR WILSON AND SONS, YORK.
1816.

ADVERTISEMENT.

THIS VOLUME COMPREHENDS,

First—EXERCISES adapted to the various rules;

Secondly—A KEY to the Exercises;

AND

Thirdly—A COPIOUS ALPHABETICAL INDEX to the whole work.

The Exercises and Key form practical illustrations of the principles, and of the most important notes and observations, contained in the first volume. The correspondence between the two volumes, has been so carefully marked, that the reader will have no difficulty in comparing every rule in the *first*, with its appropriate Exercise

and Key, in the *second*. In this comparison, he will always find a variety of exemplification, and, in many instances, extended views of the subject. These examples supersede the necessity of a great number of minute, subordinate rules.

In forming the Alphabetical Index, it was not the author's sole design to assist the student, in readily discovering particular points of grammar. He wished also to express the most important principles of the art, in short, comprehensive, and striking sentences, calculated to stimulate the learner's curiosity, and to impress the subjects more deeply in his memory. The author was desirous, that the work should at once form an Index to particulars, and an Epitome of the chief rules and principles of the language.

Holdgate, near York, 1808.

INTRODUCTION

TO THE DUODECIMO EDITION*.

THE principles of knowledge become most intelligible to young persons, when they are explained and inculcated by practical illustration and direction. This mode of teaching is attended with so many advantages, that it can scarcely be too much recommended, or pursued. Instruction which is enlivened by pertinent examples, and in which the pupil is exercised in reducing the rules prescribed to practice, has a more striking effect on the mind, and is better adapted to fix the attention, and sharpen the understanding, than that which is divested of these aids, and confined to bare positions and precepts; in which it too frequently happens, that the learner has no further concern, than to read and repeat them. The time and care employed in practical application, give occasion to survey the subject minutely, and in different points of view; by which it becomes more known and familiar, and produces stronger and more durable impressions.

* The introduction to the Duodecimo Edition, is retained in this volume, for the same reasons that the original Introduction to the Grammar, is retained in the first volume.

These observations are peculiarly applicable to the study of grammar, and the method of teaching it. The rules require frequent explanation; and, besides direct elucidation, they admit of examples erroneously constructed, for exercising the student's sagacity and judgment. To rectify these, attention and reflection are requisite; and the knowledge of the rule necessarily results from the study and correction of the sentence. But these are not all the advantages which arise from Grammatical Exercises. By discovering their own abilities to detect and amend errors, and their consequent improvement, the scholars become pleased with their studies, and are animated to proceed, and surmount the obstacles which occur in their progress. The instructer too is relieved and encouraged in his labours. By discerning exactly the powers and improvement of his pupils, he perceives the proper season for advancing them; and by observing the points in which they are deficient, he knows precisely where to apply his directions and explanations.

These considerations have induced the Compiler to collect and arrange a variety of erroneous examples, adapted to the different rules and instructions of English Grammar, and to the principles of perspicuous and accurate writing. It has not indeed been usual, to make Grammatical Exercises, in our language, very numerous and extensive: but if the importance and usefulness of them be as great as they are conceived to be, no apology will be necessary for the large field of employment, which the following work presents to the student of English Grammar. If he be detained longer than is common in this

part of his studies, the probable result of it, an accurate and intimate knowledge of the subject, will constitute an ample recompense.

THE reader will perceive, that some of the rules and observations, under the part of Syntax, contain a much greater number of examples than others. This has arisen from the superior importance of those rules, and from the variety requisite to illustrate them properly. When a few instances afford sufficient practice on the rule, the student is not fatigued with a repetition of examples, which would cast no new light on the subject.

IN selecting the instances of false construction, the Compiler has studied to avoid those that are glaringly erroneous, and to fix upon such only as frequently occur in writing or speaking. If there be any of a different complexion, it is presumed that they are but few, and that they will be found under those rules only, which, from the nature of them, could not have been otherwise clearly exemplified to young persons. The examples applicable to the principal notes and observations, are carefully arranged under the respective rules of Syntax; and regularly numbered, to make them correspond to the subordinate rules in the Grammar.

IN a work which consists entirely of examples, and with which the learners will, consequently, be much occupied and impressed, the Compiler would have deemed himself culpable, had he exhibited such sentences as contained ideas inapplicable to young minds, or which were of a

trivial or injurious nature. He has, therefore, been solicitous to avoid all exceptionable matter; and to improve his work, by blending moral and useful observations with grammatical studies. Even sentiments of a pious and religious nature, have not been thought improper to be occasionally inserted in these Exercises. The understanding and sensibility of young persons, are much underrated by those who think them incapable of comprehending and relishing this kind of instruction. The sense and love of goodness are early and deeply implanted in the human mind; and often, by their infant energies, surprise the intelligent observer:—why, then, should not these emotions find their proper support and incentives, among the elements of learning? Congenial sentiments, thus disposed, besides making permanent impressions, may serve to cherish and expand those generous principles; or, at least, to prepare them for regular operation, at a future period. The importance of exhibiting to the youthful mind, the deformities of vice; and of giving it just and animating views of piety and virtue, makes it not only warrantable, but our duty also, to embrace every proper occasion to promote, in any degree, these valuable ends.

In presenting the learner with so great a number of examples, it was difficult to preserve them from too much uniformity. The compiler has, however, been studious to give them an arrangement and diversity, as agreeable as the nature of the subject would admit; and to render them interesting, as well as intelligible and instructive, to young persons.

Holdgate, near York, 1797.

CONTENTS.

PART I.

Exercises in Parsing.

Page.

Chap. 1. Exercises in Parsing, as it respects Etymology alone. 17

2. Exercises in Parsing, as it respects both Etymology and Syntax. 36

PART II.

Exercises in Orthography.

Chap. 1. Instances of false Orthography, arranged under the respective rules. 53

2. Instances of false Orthography, promiscuously disposed. 61

PART III.

Exercises in Syntax.

Chap. 1. Instances of false Syntax, disposed under the particular Rules. 77

2. Instances of false Syntax, promiscuously disposed 143

PART IV.

Exercises in Punctuation.

Page.

Chap. 1. Sentences which require the application of the Comma, disposed under the particular Rules. 165
2. Sentences which require the insertion of the Semicolon and Comma. 177
3. Sentences requiring the application of the Colon, &c. 179
4. Sentences which require the insertion of the Period. 181
5. Sentences requiring the application of the Dash; of the Notes of Interrogation and Exclamation; and of the Parenthetical characters. ... 183
6. Promiscuous instances of defective Punctuation. 185

PART V.

Exercises to promote perspicuous and accurate Writing.

First, with respect to single words and phrases.

Chap. 1. Violations of the Rules of Purity. 199
2. Violations of the Rules of Propriety. 202
3. Violations of the Rules of Precision. 212

Secondly, with respect to the construction of sentences.

Page.

CHAP. 1. Sentences in which the Rules of Clearness are violated. 214
2. Sentences in which the Rules of Unity are violated. 222
3. Sentences in which the Rules for promoting the Strength of a sentence are violated. 226
4. Instances of an irregular use of Figures of Speech. 240
5. Violations of the Rules respecting perspicuous and accurate writing, promiscuously disposed. 243

APPENDIX.

CHAP. 1. On transposing the members of a sentence. 259
2. On variety of expression. 264

CONTENTS to the KEY, see page 277

EXERCISES.

PART I.

EXERCISES IN PARSING.

CHAPTER I.

EXERCISES IN PARSING, AS IT RESPECTS ETYMOLOGY ALONE.

SECTION 1.

Etymological Parsing Table.

WHAT part of speech?

1. *An article.*—What kind? Why?
2. *A substantive.*—Common or proper? What gender? Number? Case? Why?
3. *An adjective.*—What degree of comparison? To what does it belong? Why an adjective?
4. *A pronoun.*—What kind? Person? Gender? Number? Case? Why?
5. *A verb.*—What kind? Mood? Tense? Number? Person? Why? If a participle, Why? Active or passive?
6. *An adverb.*—Why is it an adverb?
7. *A preposition.*—Why a preposition?
8. *A conjunction.*—What kind? Why is it a conjunction?
9. *An interjection.*—Why?

SECTION 2.

Specimens of Etymological Parsing.

"Hope animates us."

Hope is a common substantive of the third person, in the singular number, and the nominative case. [*Decline the substantive.*] *Animates* is a regular verb active, indicative mood, present tense, third person singular. [*Repeat the present tense, the imperfect tense, and the perfect participle; and sometimes conjugate the verb entirely.*] *Us* is a personal pronoun, first person plural, and in the objective case. [*Decline the pronoun.*]

"A peaceful mind is virtue's reward."

A is the indefinite article. *Peaceful* is an adjective. [*Repeat the degrees of comparison.*] *Mind* is a common substantive, of the third person, in the singular number, and the nominative case. [*Decline the substantive.*] *Is* is an irregular verb neuter, indicative mood, present tense, and the third person singular. [*Repeat the present tense, the imperfect tense, and the participle; and occasionally conjugate the verb entirely.*] *Virtue's* is a common substantive, of the third person, in the singular number, and the possessive case. [*Decline the substantive.*] *Reward* is a common substantive, of the third person, in the singular number, and the nominative case.

"Deliberate slowly, but execute promptly."

Deliberate is a regular verb neuter, in the imperative mood, and of the second person singular. *Slowly* is an adverb. *But* is a conjunction. *Execute* is a regular verb active, in the imperative mood, and of the second person singular. *Promptly* is an adverb.

"We should give to them that ask, and are in need."

We is a personal pronoun, of the first person, the plural number, and in the nominative case. [*Decline the pronoun.*] *Should give* is an irregular verb active, in the potential mood, the imperfect tense, and the first person plural. *To* is a preposition. *Them* is a personal pronoun, of the third person, the plural number, and in the objective case. *That* is a relative pronoun. *Ask* is a regular verb active, indicative mood, present tense, third person plural. *And* is a copulative conjunction. *Are* is an irregular verb neuter. *In* is a preposition. *Need* is a common substantive, of the neuter gender, the third person, and in the singular number.

"O virtue! how amiable thou art!"

O is an interjection. *Virtue* is a common substantive, of the neuter gender, of the third person, in the singular number, and the nominative case. *How* is an adverb. *Thou* is a personal pronoun, of the second person, the singular number, and in the nominative case. [*Decline the pronoun.*] *Art* is an irregular verb neuter, indicative mood, present tense, and the second person singular.

Section 3.

Examples of all the parts of speech, of the cases of nouns and pronouns, the comparison of adjectives, and the moods and tenses of verbs.

1.

Article, Substantive, Adjective, Pronoun, and Verb.

A fragrant flower.
The verdant fields.
Peaceful abodes.
Fruit delicious.
A happier life.
A better world.
The sweetest incense.
The noblest prospect.
Virtue's fair form.
The good man's hope.
An affectionate parent.
An obedient son.
Charles is disinterested.
You respect him.
We completed our work.
Your hope has failed.
He had resigned himself.
Their fears will prevail.
You shall submit.
He will have determined.
We shall have agreed.
Let me depart.
Do you instruct him.

Prepare your lessons.
Let us improve ourselves.
They may offend.
I can forgive.
He might surpass them.
We could overtake him.
I would be happy.
You should repent.
He may have succeeded.
He might have failed.
We should have considered.
To see the sun is pleasant.
To have conquered himself was a high praise.
Promoting others' good, we advance our own.
He lives respected.
Having resigned his office, he retired.
They are discouraged.
He was condemned.
We have been rewarded.
She had been admired.

Virtue will be rewarded.
The person will have been executed, when the pardon arrives.
Let him be animated.
Be you entreated.
It can be enlarged.
You may be discovered.
He might be convinced.
It would be caressed.
I may have been deceived.
He might have been lost.
To be trusted, we must be virtuous.
To have been admired, availed him little.
Being reviled, we bless.
Ridiculed, despised, persecuted, he maintained his principles.
Having been deserted, he became discouraged.
The sight being new, he startled.
Our hearts are deceitful.
His esteem is my honour.
Every heart knows its own sorrows.
Which was his work?
Hers is done, mine is not.
Who can help us?
Whose books are these?
One may deceive one's self.

2.

Adverb, Preposition, Conjunction, and Interjection.

I have seen him once, perhaps twice.
Thirdly, and lastly, I shall conclude.
This plant is found here, and elsewhere.
Only to-day is properly ours.
The task is already performed.
We could not serve him then, but we will hereafter.
He is much more promising now than formerly.

We often resolve, but seldom perform.

We are wisely and happily directed.

He has certainly been diligent, and he will probably succeed.

Mentally and bodily, we are curiously and wonderfully formed.

They travelled through France, in haste, towards Italy.

From virtue to vice, the progress is gradual.

By diligence and frugality, we arrive at competency.

We are often below our wishes, and above our desert.

Some things make for him, others against him.

By this imprudence, he was plunged into new difficulties.

Without the aid of charity, he supported himself with credit.

On all occasions, she behaved with propriety.

We in vain look for a path between virtue and vice.

He lives within his income.

The house was sold at a great price, and above its value.

She came down stairs slowly, but went briskly up again.

His father, and mother, and uncle, reside at Rome.

We must be temperate, if we would be healthy.

He is as old as his classmate, but not so learned.

Charles is esteemed, because he is both discreet and benevolent.

We will stay till he arrives.

He retires to rest soon, that he may rise early.

We ought to be thankful, for we have received much.

Though he is often advised, yet he does not reform.

Reproof either softens, or hardens its object.

Neither prosperity, nor adversity, has improved him.

He can acquire no virtue, unless he make some sacrifices.

Let him that standeth, take heed lest he fall.

He will be detected, though he deny the fact.

If he has promised, he should act accordingly.

If he were encouraged, he would amend.

Though he condemn me, I will respect him.

Their talents are more brilliant than useful.

Notwithstanding his poverty, he is a wise and worthy person.

If our desires are moderate, our wants will be few.

Hope often amuses, but seldom satisfies us.

Though he is lively, yet he is not volatile.

O peace! how desirable thou art!

I have been often occupied, alas! with trifles.

Strange! that we should be so infatuated.

O! the humiliations to which vice reduces us.

Hark! how sweetly the woodlark sings!

Ah! the delusions of hope.

Behold! how pleasant it is for brethren to dwell together in unity!

Hail, simplicity! source of genuine joy.

Welcome again! my long lost friend.

Section 4.

A few instances of the same word's constituting several of the parts of speech.

Calm was the day, and the scene delightful.

We may expect a calm after a storm.

To prevent passion, is easier than to calm it.

Better is a little with content, than a great deal with anxiety.

The gay and dissolute think little of the miseries, which are stealing softly after them.

A little attention will rectify some errors.

Though he is out of danger, he is still afraid.

He laboured to still the tumult.

Still waters are commonly deepest.

Fair and softly go far.

The fair was numerously attended.

His character is fair and honourable.

Damp air is unwholesome.

Guilt often casts a damp over our sprightliest hours.

Soft bodies damp the sound much more than hard ones.

Tho' she is rich and fair, yet she is not amiable.

They are yet young, and must suspend their judgment yet a while.

Many persons are better than we suppose them to be.

The few and the many have their prepossessions.

Few days pass without some clouds.

The hail was very destructive.

Hail virtue! source of every good.

We hail you as friends.

Much money is corrupting.

Think much, and speak little.

He has seen much of the world, and been much caressed.

His years are more than hers; but he has not more knowledge.

The more we are blessed, the more grateful we should be.

The desire of getting more is rarely satisfied.

He has equal knowledge, but inferior judgment.

She is his inferior in sense, but his equal in prudence.

Every being loves its like.

We must make a like space between the lines.

Behave yourselves like men.

We are too apt to like pernicious company.

He may go or stay as he likes.

They strive to learn.

He goes to and fro.

To his wisdom we owe our privilege.

The proportion is ten to one.

He has served them with his utmost ability.

When we do our utmost, no more is required.

I will submit, for I know submission brings peace.

It is for our health to be temperate.

O! for better times.

I have a regard for him.

He is esteemed, both on his own account, and on that of his parents.

Both of them deserve praise.

Yesterday was a fine day.

I rode out yesterday.

I shall write to-morrow.

To-morrow may be brighter than to-day.

Section 5.

Promiscuous Exercises in Etymological Parsing.

In your whole behaviour, be humble and obliging.

Virtue is the universal charm.

True politeness has its seat in the heart.

We should endeavour to please, rather than to shine and dazzle.

Opportunities occur daily for strengthening in ourselves the habits of virtue.

Compassion prompts us to relieve the wants of others.

A good mind is unwilling to give pain to either man or beast.

Peevishness and passion often produce, from trifles, the most serious mischiefs.

Discontent often nourishes passions, equally malignant in the cottage and in the palace.

A great proportion of human evils is created by ourselves.

A passion for revenge, has always been considered as the mark of a little and mean mind.

If greatness flatters our vanity, it multiplies our dangers.

To our own failings we are commonly blind.

The friendships of young persons, are often founded on capricious likings.

In your youthful amusements, let no unfairness be found.

Engrave on your minds this sacred rule: "Do unto others, as you wish that they should do unto you."

Truth and candour possess a powerful charm: they bespeak universal favour.

After the first departure from sincerity, it is seldom in our power to stop: one artifice generally leads on to another.

Temper the vivacity of youth, with a proper mixture of serious thought.

The spirit of true religion is social, kind, and cheerful.

Let no compliance with the intemperate mirth of others, ever betray you into profane sallies.

In preparing for another world, we must not neglect the duties of this life.

The manner in which we employ our present time, may decide our future happiness or misery.

Happiness does not grow up of its own accord: it is the fruit of long cultivation, and the acquisition of labour and care.

A plain understanding is often joined with great worth.

The brightest parts are sometimes found without virtue or honour.

How feeble are the attractions of the fairest form, when nothing within corresponds to them!

Piety and virtue are particularly graceful and becoming in youth.

Can we, untouched by gratitude, view that profusion of good, which the Divine hand pours around us?

There is nothing in human life more amiable and respectable, than the character of a truly humble and benevolent man.

What feelings are more uneasy and distressful, than the workings of sour and angry passions?

No man can be active in disquieting others, who does not, at the same time, disquiet himself.

A life of pleasure and dissipation, is an enemy to health, fortune, and character.

To correct the spirit of discontent, let us consider how little we deserve, and how much we enjoy.

As far as happiness is to be found on earth, we must look for it, not in the world, or the things of the world; but within ourselves, in our temper, and in our heart.

Though bad men attempt to turn virtue into ridicule, they honour it at the bottom of their hearts.

Of what small moment to our real happiness, are many of those injuries which draw forth our resentment!

In the moments of eager contention, every thing is magnified and distorted in its appearance.

Multitudes in the most obscure stations, are not less eager in their petty broils, nor less tormented by their passions, than if princely honours were the prize for which they contend.

The smooth stream, the serene atmosphere, the mild zephyr, are the proper emblems of a gentle temper, and a peaceful life. Among the sons of strife, all is loud and tempestuous.

CHAPTER II.

EXERCISES IN PARSING, AS IT RESPECTS BOTH ETYMOLOGY AND SYNTAX.

Section 1.

Syntactical Parsing Table.

Article. Why is it the definite article?
Why the indefinite?
Why omitted? Why repeated?

Substantive. Why is it in the possessive case?
Why in the objective case?
Why in apposition?
Why is the apostrophic *s* omitted?

Adjective. What is its substantive?
Why in the singular, why in the plural number?
Why in the comparative degree, &c.?
Why placed after its substantive?
Why omitted? Why repeated?

Pronoun. What is its antecedent?
Why is it in the singular, why in the plural number?
Why of the masculine, why of the feminine, why of the neuter gender?
Why of the first, of the second, or of the third person?

Why is it the nominative case?
Why the possessive? Why the objective?
Why omitted? Why repeated?

Verb. What is its nominative case?
What case does it govern?
Why is it in the singular? Why in the plural number?
Why in the first person, &c.?
Why is it in the infinitive mood?
Why in the subjunctive, &c.?
Why in this particular tense?
What relation has it to another verb, in point of time?
Why do participles sometimes govern the objective case?
Why is the verb omitted? Why repeated?

Adverb. What is its proper situation?
Why is the double negative used?
Why rejected?

Preposition. What case does it govern?
Which is the word governed?
Why this preposition?
Why omitted? Why repeated?

Conjunction. What moods, tenses, or cases, does it connect? And why? What mood does it require? Why omitted? Why repeated?

Interjection. Why does the nominative case follow it?
Why the objective? Why omitted?
Why repeated?

Section 2.

Specimens of Syntactical Parsing.

" Vice degrades us."

Vice is a common substantive, of the third person, in the singular number, and the nominative case. *Degrades* is a regular verb active, indicative mood, present tense, third person singular, agreeing with its nominative " vice," according to RULE I. which says; (here repeat the rule.) *Us* is a personal pronoun, first person plural, in the objective case, and governed by the active verb "degrades," agreeably to RULE XI. which says, &c.

" He who lives virtuously prepares for all events."

He is a personal pronoun, of the third person, singular number, and masculine gender. *Who* is a relative pronoun, which has for its antecedent " he," with which it agrees in gender and number, according to RULE V. which says, &c. *Lives* a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative, " who," aacording to RULE VI. which says, &c. *Virtuously* is an adverb of quality. *Prepares* a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative, " he." *For* is a preposition. *All* is an adjective pronoun, of the indefinite kind, the plural number,

and belongs to its substantive, "events," with which it agrees, according to RULE VIII. which says, &c. *Events* is a common substantive of the third person, in the plural number, and the objective case, governed by the preposition, "for," according to RULE XVII. which says, &c.

"If folly entice thee, reject its allurements."

If is a copulative conjunction. *Folly* is a common substantive of the third person, in the singular number, and the nominative case. *Entice* is a regular verb active, subjunctive mood, present tense, third person singular, and is governed by the conjunction "if," according to RULE XIX. which says, &c. *Thee* is a personal pronoun, of the second person singular, in the objective case, governed by the active verb, "entice," agreeably to RULE XI. which says, &c. *Reject* is a regular active verb, imperative mood, second person singular, and agrees with its nominative case, "thou," implied. *Its* is a personal pronoun, third person, singular number, and of the neuter gender, to agree with its substantive "folly," according to RULE V. which says, &c. It is in the possessive case, governed by the noun "allurements," agreeably to RULE X. which says, &c. *Allurements* is a common substantive, of the third person, in the plural number, and the objective case governed by the active verb, "reject," according to RULE XI. which says, &c.

SECTION 3.

Exercises on the first, second, third, and fourth Rules of Syntax.*

1. THE contented mind spreads ease and cheerfulness around it.

The school of experience teaches many useful lessons.

In the path of life are many thorns, as well as flowers.

Thou shouldst do justice to all men, even to enemies.

2. Vanity and presumption ruin many a promising youth.

Food, clothing, and credit, are the rewards of industry.

He and William live together in great harmony.

3. No age, nor condition, is exempt from trouble.

Wealth, or virtue, or any valuable acquisition, is not attainable by idle wishes.

4. The British nation is great and generous.

The company is assembled. It is composed of persons possessing very different sentiments.

A herd of cattle, peacefully grazing, affords a pleasing sight.

---

* In parsing these exercises, the pupil should repeat the respective rule of Syntax, and show that it applies to the sentence which he is parsing.

SECTION 4.

Exercises on the fifth, sixth, seventh, and eighth Rules of Syntax.

5. THE man, who is faithfully attached to religion, may be relied on with confidence.

The vices which we should especially avoid, are those which most easily beset us.

6. They who are born in high stations, are not always happy.

Our parents and teachers are the persons whom we ought, in a particular manner, to respect.

If our friend is in trouble, we, whom he knows and loves, may console him.

7. Thou art the man who has improved his privileges, and who will reap the reward.

I am the person, who owns a fault committed, and who disdains to conceal it by falsehood.

8. That sort of pleasure weakens and debases the mind.

Even in these times, there are many persons, who, from disinterested motives, are solicitous to promote the happiness of others.

Section 5.

Exercises on the ninth, tenth, eleventh, and twelfth Rules of Syntax.

9. The restless, discontented person, is not a good friend, a good neighbour, or a good subject.

The young, the healthy, and the prosperous, should not presume on their advantages.

10. The scholar's diligence will secure the tutor's approbation.

The good parent's greatest joy, is, to see his children wise and virtuous.

11. Wisdom and virtue ennoble us. Vice and folly debase us.

Whom can we so justly love, as them who have endeavoured to make us wise and happy?

12. When a person has nothing to do, he is almost always tempted to do wrong.

We need not urge Charles to do good; he loves to do it.

We dare not leave our studies without permission.

Section 6.

Exercises on the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth Rules of Syntax.

13. The business is, at last, completed; but long ago I intended to do it.

I expected to see the king, before he left Windsor.

The misfortune did happen: but we early hoped and endeavoured to prevent it.

To have been censured by so judicious a friend, would have greatly discouraged me.

14. Having early disgraced himself, he became mean and dispirited.

Knowing him to be my superior, I cheerfully submitted.

15. We should always prepare for the worst, and hope for the best.

A young man, so learned and virtuous, promises to be a very useful member of society.

When our virtuous friends die, they are not lost for ever: they are only gone before us to a happier world.

16. Neither threatenings, nor any promises, could make him violate the truth.

Charles is not insincere; and therefore we may trust him.

17. From whom was that information received?

To whom do that house, and those fine gardens, belong?

Section 7.

Exercises on the eighteenth, nineteenth, twentieth, twenty-first, and twenty-second Rules of Syntax.

18. He and I commenced our studies at the same time.

If we contend about trifles, and violently maintain our opinion, we shall gain but few friends.

19. Though James and myself are rivals, we do not cease to be friends.

If Charles acquire knowledge, good manners, and virtue, he will secure esteem.

William is respected, because he is upright and obliging.

20. These persons are abundantly more oppressed than we are.

Though I am not so good a scholar as he is, I am, perhaps, not less attentive than he, to study.

21. Charles was a man of knowledge, learning, politeness, and religion.

In our travels, we saw much to approve, and much to condemn.

22. The book is improved by many useful corrections, alterations, and additions.

She is more talkative and lively than her brother, but not so well informed, nor so uniformly cheerful.

SECTION 8.

Promiscuous Exercises in Syntactical Parsing.

PROSE.

DISSIMULATION in youth, is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity, and future shame.

If we possess not the power of self-government, we shall be the prey of every loose inclination that chances to arise. Pampered by continual indulgence, all our passions will become mutinous and headstrong. Desire, not reason, will be the ruling principle of our conduct.

Absurdly we spend our time in contending about the trifles of a day, while we ought to be preparing for a higher existence.

How little do they know of the true happiness of life, who are strangers to that intercourse of good offices and kind affections, which, by a pleasing charm, attaches men to one another, and circulates rational enjoyment from heart to heart!

If we view ourselves, with all our imperfections and failings, in a just light, we shall rather be surprised at our enjoying so many good things, than discontented, because there are any which we want.

MAHARAJA SERFOJI'S

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of a mind illuminated by piety and virtue.

Wherever views of interest, and prospects of return, mingle with the feelings of affection, sensibility acts an imperfect part, and entitles us to small share of commendation.

Let not your expectations from the years that are to come, rise too high; and your disappointments will be fewer, and more easily supported.

To live long, ought not to be our favourite wish, so much as to live well. By continuing too long on earth, we might only live to witness a greater number of melancholy scenes, and to expose ourselves to a wider compass of human wo.

How many pass away some of the most valuable years of their lives, tossed in a whirlpool of what cannot be called pleasure, so much as mere giddiness and folly!

Look round you with attentive eye, and weigh characters well, before you connect yourselves too closely with any who court your society.

The true honour of man consists not in the multitude of riches, or the elevation of rank; for experience shows, that these may be possessed by the worthless, as well as by the deserving.

Beauty of form has often betrayed its possessor. The flower is easily blasted. It is short-lived at the best; and trifling, at any rate, in comparison with the higher, and more lasting beauties of the mind.

A contented temper opens a clear sky, and brightens every object around us. It is in the sullen and dark shade of discontent, that noxious passions, like venomous animals, breed and prey upon the heart.

Thousands whom indolence has sunk into contemptible obscurity, might have come forward to usefulness and honour, if idleness had not frustrated the effects of all their powers.

Sloth is like the slowly-flowing, putrid stream, which stagnates in the marsh, breeds venomous animals, and poisonous plants; and infects with pestilential vapours the whole country round it.

Disappointments derange, and overcome, vulgar minds. The patient and the wise, by a proper improvement, frequently make them contribute to their high advantage.

Whatever fortune may rob us of, it cannot take away what is most valuable, the peace of a good conscience, and the cheering prospect of a happy conclusion to all the trials of life, in a better world.

Be not overcome by the injuries you meet with, so as to pursue revenge; by the disasters of life, so as to sink into despair; by the evil examples of the world, so as to follow them into sin. Overcome injuries, by forgiveness; disasters, by fortitude; evil examples, by firmness of principle.

Sobriety of mind is one of those virtues, which the present condition of human life strongly inculcates. The uncertainty of its enjoyments, checks presumption; the multiplicity of its dangers, de-

mands perpetual caution. Moderation, vigilance, and self-government, are duties incumbent on all; but especially on such as are beginning the journey of life.

The charms and comforts of virtue are inexpressible; and can only be justly conceived by those who possess her. The consciousness of Divine approbation and support, and the steady hope of future happiness, communicate a peace and joy, to which all the delights of the world bear no resemblance.

If we knew how much the pleasures of this life deceive and betray their unhappy votaries; and reflected on the disappointments in pursuit, the dissatisfaction in enjoyment, or the uncertainty of possession, which every where attend them; we should cease to be enamoured with these brittle and transient joys; and should wisely fix our hearts on those virtuous attainments, which the world can neither give nor take away.

POETRY.

ORDER is Heaven's first law: and this confess'd,
Some are, and must be, greater than the rest,
More rich, more wise; but who infers from hence,
That such are happier, shocks all common sense.

Needful austerities our wills restrain;
As thorns fence in the tender plant from harm.

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence:
But health consists with temperance alone;
And peace, O virtue! peace is all thy own.

On earth nought precious is obtain'd,
  But what is painful too;
By travel and *to* travel born,
  Our sabbaths are but few.

Who noble ends by noble means obtains,
Or failing, smiles in exile or in chains,
Like good Aurelius let him reign, or bleed
Like Socrates, that man is great indeed.

Our hearts are fasten'd to this world,
  By strong and endless ties;
But ev'ry sorrow cuts a string,
  And urges us to rise.

Oft pining cares in rich brocades are dress'd,
And diamonds glitter on an anxious breast.

Teach me to feel another's wo,
  To hide the fault I see;
That mercy I to others show,
  That mercy show to me.
This day be bread, and peace, my lot;
  All else beneath the sun
Thou know'st if best bestow'd or not;
  And let thy will be done.

Vice is a monster of so frightful mien
As, to be hated, needs but to be seen:
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

If nothing more than purpose in thy power,
Thy purpose firm, is equal to the deed:
Who does the best his circumstance allows,
Does well, acts nobly; angels could no more.

In faith and hope the world will disagree;
But all mankind's concern is charity.

To be resign'd when ills betide,
Patient when favours are denied,
And pleas'd with favours given;
Most surely this is Wisdom's part,
This is that incense of the heart,
Whose fragrance smells to Heav'n.

All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart
One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas;
And more true joy Marcellus exil'd feels,
Than Cæsar with a senate at his heels.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life,
They kept the noiseless tenor of their way.

What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy,
Is virtue's prize.

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span:
Oh! give relief, and Heav'n will bless your store.

Who lives to nature, rarely can be poor:
Who lives to fancy, never can be rich.

When young, life's journey I began,
The glitt'ring prospect charm'd my eyes;
I saw, along th' extended plain,
Joy after joy successive rise.

But soon I found 'twas all a dream:
And learn'd the fond pursuit to shun,
Where few can reach the purpos'd aim,
And thousands daily are undone.

'Tis greatly wise to talk with our past hours;
And ask them, what report they bore to Heav'n.

All nature is but art unknown to thee;
All chance, direction which thou can'st not see;
All discord, harmony not understood;
All partial evil, universal good.

Heav'n's choice is safer than our own:
Of ages past inquire,
What the most formidable fate;
"To have our own desire."

Section 9.

*Mode of verbally correcting erroneous sentences**.

When all the Exercises have been regularly corrected, *in writing*, it would tend to perfect the student's knowledge of the rules, and to give him an habitual dexterity in applying them, if he were occasionally to correct, *verbally*, erroneous sentences purposely selected from different parts of the book; to recite the rules by which they are governed; and, in his own language, to detail the reasons on which the corrections are founded. The following examples will afford some idea of the manner, in which the verbal corrections are to be made. They may also serve to give a radical knowledge of some of the principal Rules of Syntax.

"The man is prudent which speaks little."

This sentence is incorrect; because *which* is a pronoun of the neuter gender, and does not agree in gender with its antecedent *man*, which is masculine. But a pronoun should agree with its

---

* If any student wishes to see a general guide and set of directions, respecting the mode of Parsing and using the Exercises, from the commencement to the conclusion of his grammatical studies, he may find them at pages 9, 10, 11, of the English Exercises *in Duodecimo*. They are not, in all respects, adapted to the Octavo edition of the Grammar, and the objects which the author has in view.

Though the Key to the Exercises will be found, in many instances, of considerable use, and sometimes indispensable, it should, on no occasion, be consulted, till the sentence which is to be rectified, has been well considered, and has received the student's best correction.

antecedent in gender, &c. according to the fifth rule of Syntax. *Which* should therefore be *who*, a relative pronoun agreeing with its antecedent *man*; and the sentence should stand thus: "The man is prudent *who* speaks little."

"After I visited Europe, I returned to America."

This sentence is not correct: because the verb *visited* is in the imperfect tense, and yet used here to express an action, not only past, but prior to the time referred to by the verb *returned*, to which it relates. By the thirteenth Rule of Syntax, when verbs are used that, in point of time, relate to each other, the order of time should be observed. The imperfect tense *visited*, should therefore have been, *had visited*, in the pluperfect tense, representing the action of *visiting*, not only as past, but also as prior to the time of *returning*. The sentence corrected would stand thus: "After I *had visited* Europe, I returned to America."

"I have seen the Museum the last week; at least, I have seen it lately."

This sentence is irregular and ungrammatical. The perfect tense, *I have seen*, when properly applied, refers to past time with an allusion to the time present; that is, it comprehends a period which extends to the present time: and therefore it cannot accord with the expressions, *the last week*, and *lately*, which refer to past time, exclusive of any relation to the time present. The time signified by these expressions, is so clearly past, and so totally unconnected and inconsistent

with the present period, that they cannot belong to a tense which has the definition of the perfect tense. The words *last week*, and *lately*, correspond only with the imperfect tense; and therefore the sentence, in its true grammatical form, would stand thus: "I *saw* the Museum the last week; at least, I *saw* it lately."

"The number of persons, men, women, and children, which were lost in the sea, were very great."

This sentence violates the rules of grammar. The substantive *number*, though signifying many, suggests the idea of a whole or unity, and the assertion is made of it as such: the latter verb *were* is therefore improperly put in the plural. The clause should be, "The number *was* very great." The pronoun *which* is also incorrectly applied. Its antecedents, *persons*, &c. are of the masculine and feminine gender. And therefore, as pronouns must agree with their antecedents in gender as well as number, the pronoun should be *who* instead of *which*, viz. "who were lost."—At first view, the words "The number of persons," appear to form conjointly the nominative to the verb: but this is not the case. The noun *number* is the prominent, leading object, to which the verb is attracted, and which supports the following adjuncts. These adjuncts are in the objective case, governed by the preposition *of*, and cannot therefore be nominatives. This appears from the last note under the first Rule of Syntax.—The sentence in question, when fully corrected, would

therefore be as follows: "The number of persons, men, women, and children, *who* were lost in the sea, *was* very great."

"He and they we own as our rulers, but who do you submit to?"

This is a very inaccurate sentence. The pronouns *he* and *they*, in the first member of it, are expressed as nominatives, without any verb or verbs, either mentioned or implied, to which they can relate; and they are not in the case absolute. The relative *who*, in the second member, is also in the nominative case, without any correspondent verb. The verb *own* is an active verb, and has for its objects the preceding pronouns: they should therefore be in the objective case, *him* and *them*, conformably to the eleventh Rule of Syntax, which declares, that "Active verbs govern the objective case." The relative *who* is the object of the preposition *to*, and consequently should be put in the objective case *whom*, with the preposition before it; agreeably to the seventeenth Rule of Syntax, and the first Note under the rule; which require the objective case after prepositions, and that this case should be preceded by the preposition. The whole sentence regularly expressed would be as follows: "*Him* and *them* we own as our rulers; but to *whom* do you submit?"

"I know who he means."

This sentence is ungrammatical, because *who* is put in the nominative case, without any verb, expressed or understood, to which it can apply as

such; and because this relative being the object of the active verb *means*, ought to be in the objective case, according to the eleventh Rule of Syntax, which says, that "Active verbs govern the objective case." The sentence should therefore be expressed; "I know *whom* he means:" or, "I know the *person whom* he means."

"They were more learned than either him or her, but not more happy."

This sentence presents a very irregular construction. The pronouns *him* and *her* are put in the objective case, though there is not any verb, or other word in the sentence, either expressed or implied, that requires these pronouns to be in the objective. They are not governed, as may appear at the first view, by the conjunction *than:* but they agree with the verb *was*, which is understood, and to which verb they form the nominative case: "more learned than either he or she was." In such sentences, if the word or words understood are supplied, the true construction will be apparent, agreeably to the twentieth Rule of Syntax. The whole sentence, when properly corrected, will therefore stand thus: "They were more learned than either *he* or *she* was, but not more happy."

"Their schemes defeated, and both him and them disgraced, they all retired from public notice."

This sentence violates the rules of grammar. The pronouns *him* and *them* are put in the objective case, without any verb, preposition, or other

word, to require their being in that case. They are therefore to be considered as in the nominative case; and as, in this case, they have no personal tense of a verb, and are placed before a participle, independently on the rest of the sentence, they properly form *the case absolute;* according to the fifth note under the first Rule of Syntax. The sentence then, when properly corrected, would be in the following form: "Their schemes defeated, and both *he* and *they* disgraced, they all retired from public notice."

"Who do you believe him to be?"

This is an incorrect sentence. The relative *who* is in the nominative case, without any verb, expressed or understood, to which it can refer; and there is no grammatical rule which requires it to be in the nominative. By the fourth note, under the eleventh Rule of Syntax, the verb *to be* has the same case after it, in construction, as that which precedes it: and therefore *who* should be *whom,* because *him* is in the objective case, and the relative, in its true construction, follows the verb *to be,* and receives its influence. The verb *believe* governs the pronoun *him* in the objective case; and though the relative precedes the verb *to be,* in its place of the sentence, yet, in grammatical construction, it follows that verb; which will appear by changing the form of the sentence thus: "You believe him to be whom?" As the verb *to be* may be considered as a *conductor of cases,* and as the words preceding and following it, are in *apposition*

to each other; these ideas may farther show the propriety of putting the relative in the objective case. In the following corrected form of the sentence, the two words *him* and *whom* are put in apposition, that is, they refer to the same person, and are conducted by the verb *to be:* " *Whom* do you believe him to be?"

" Prudence, policy, nay his own true interest, strongly recommends the line of conduct proposed to him."

This sentence is not grammatical. The verb *recommends,* in the singular number, supposes that the nominative, " his own true interest," is designed to be, not only particularly, but exclusively, referred to by the verb, as the only nominative to which it relates. But this is not the drift of the sentence. The writer intended to signify that prudence, policy, and interest, all recommended the line of conduct, but with a particular regard and emphasis with respect to *interest.* The passage, therefore, when properly corrected, would run thus: " Prudence, policy, nay, even his own true interest, *recommend* the line of conduct proposed to him."

" The officer with his guard are in full pursuit of the fugitives."

This is an incorrect sentence. By the verb being in the plural number, it is supposed that it has a plural nominative, which is not the case. The only nominative to the verb, is, *the officer:* the expression, *his guard,* are in the objective case, governed by the preposition *with;* and they cannot consequently form the nominative, or any part of it; for, according to the seventeenth Rule of Syn-

tax, prepositions govern the objective case. The prominent subject, and the true nominative of the verb, and to which the verb peculiarly refers, is, *the officer*. And therefore the passage, when regularly expressed, will be as follows: "The officer, with his guard, *is* in full pursuit of the fugitives;" or, "The officer and his guard *are* in full pursuit of the fugitives."

"Not only his business, but his character also have been impaired."

This is a construction not according to the rules of grammar. The verb *have*, in the plural number, presupposes a plural nominative, which is not found in the sentence. The assertion is not made of *business* and *character* conjointly; but only of character. This is the prominent subject, and the point to which the writer peculiarly adverts, and to which he means to attract the reader's attention; and therefore the verb should correspond with it. The words, *his business*, are referred to incidentally, or as a circumstance supposed to be known; and may properly be considered as having the verb belonging to it, separately understood. In this point of view, therefore, the sentence, when put into regular form, would run thus: "Not only his business, but his character also, *has* been impaired."

"The judge too, as well as the jury, were very severe."

This is an irregular and ungrammatical sentence. The verb is made plural, from an idea that the writer intended to make his assertion as applicable to the jury as to the judge, and to excite the

reader's attention equally to both. But this was not his design. The intention evidently was, to speak of the judge's severity, and to attract the reader's mind peculiarly to that assertion. The idea of the jury's being severe, is hinted at, but placed as it were in the back ground: it is an incidental circumstance, supposed to be known, and may be considered in the nature of an adjunct to the chief subject, with the verb understood. The severity of the *judge* is the principal and prominent object of the sentence, and that to which the reader is expected to attend, as the main design of the writer. Under these views, the sentence, when corrected, would be in the following form: "The judge too, as well as the jury, *was* very severe."

"Charles intended to have purchased an estate in the summer of 1815."

This sentence violates the order of time, and the rule of grammar. The perfect of the infinitive is here, by the construction of the sentence, supposed to precede the intention: but this is impossible. The intention to purchase must necessarily have existed, prior to the purchase; and the relative time of the two verbs should be expressed accordingly. Whether we suppose the meaning to be, that the intention existed, in the summer of 1815, or that the purchase was to be made at that period, in either case, the purchase must be considered as posterior to the intention. It is absurd to say, that Charles, intended to do a thing which, by the form of the verb in the past time of the infinitive, is supposed to have been done before the

intention existed. In such sentences as that under consideration, whatever period of past time is assumed for the intention, the object to which the intention refers, must, at that period, have been contemplated as future. Though both the intention and purchase are now past, with respect to the present time, they were not so at the time referred to: and they must be viewed exactly in the same light, with respect to the true construction of the sentence, as if the intention to purchase now existed. No person would say, "I intend to have purchased an estate," instead of, "I intend to purchase it." The sentence in question, would therefore, when properly corrected by the thirteenth Rule of Syntax, stand as follows: "In the summer of 1815, Charles intended to *purchase* an estate."

"Every thought and every desire, are known to the great searcher of hearts."

This sentence is not grammatical. The verb *are*, in the plural, requires a correspondent plural nominative, which is not found in the sentence. The pronoun *every*, in the two clauses of the sentence, is singular, and does not lose its nature, nor receive any modification by repetition. How frequently soever it may be added to a different substantive, it is still the pronoun *every*, and retains its peculiar signification, which is, that, of many, it refers to each one of them all taken separately; as in the following sentences: "Every man, every woman, every child, every individual, *was* drowned;" "Every one of the men and women *was* lost." The conjunction does not alter the

construction. Whatever number of nouns may be connected by a conjunction with the pronoun *every*, this pronoun is as applicable to the whole mass of them, as to any one of the nouns: and therefore the verb is correctly put in the singular number, and refers to the whole separately and individually considered. In short, this pronoun so entirely coalesces with the nouns, however numerous and united, that it imparts its peculiar nature to them all, and makes the whole number correspond together, and require a similar construction. These views of the subject show, that the sentence in question, when properly corrected, would stand thus: "Every thought and every desire, *is* known to the great searcher of hearts."—This correction is made agreeably to the note at page 322; and the construction forms one of the exceptions to the second Rule of Syntax.

"This was the cause, which first gave rise to such a barbarous practice."

This sentence is inaccurate. The words *first* and *rise* have here the same meaning; and the word *such* is not properly applied. This word signifies *of that kind:* but the author does not refer to a kind or species of barbarity. He means *a degree* of it: and therefore the word *so,* instead of *such,* ought to have been used. The words *cause* and *gave rise,* are also tautological: one of them should, consequently, be omitted. The sentence corrected would stand thus: "This was the original cause of so barbarous a practice;" or, "of a practice so barbarous."

PART II.

EXERCISES IN ORTHOGRAPHY.

CHAPTER I.

Containing instances of false ORTHOGRAPHY, *arranged under the respective rules.*

RULE I.

Monosyllables ending with f, l, *or* s, *preceded by a single vowel, double the final consonant: as, staff, mill, pass, &c. The only exceptions are, of, if, as, is, has, was, yes, his, this, us, and thus.*

See Vol. I. p. 56. Vol. II. p. 281.

It is no great merit to spel properly; but a great defect to do it incorrectly.

Jacob worshiped his Creator, leaning on the top of his staf.

We may place too little, as well as too much stres upon dreams.

Our manners should be neither gros, nor excessively refined.

RULE II.

Monosyllables ending with any consonant but f, l, *or* s, *and preceded by a single vowel, never double the final consonant; excepting only, add, ebb, butt, egg, odd, err, inn, bunn, purr, and buzz.*

See the KEY, p. 282.

A carr signifies a chariot of war, or a small carriage of burden.

In the names of druggs and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless humm
To him who muses through the woods at noon.

The finn of a fish is the limb, by which he balances his body, and moves in the water.

Many a trapp is laid to insnare the feet of youth.

Many thousand families are supported by the simple business of making matts.

RULE III.

Words ending with y, *preceded by a consonant, form the plurals of nouns, the persons of verbs, verbal nouns, past participles, comparatives, and superlatives, by changing* y *into* i: *as, spy, spies; I carry, thou carriest; he carrieth or carries; carrier, carried; happy, happier, happiest.*

The present participle in ing, *retains the* y, *that* i *may not be doubled: as, carry, carrying; bury, burying, &c.*

But y, *preceded by a vowel, in such instances as the above, is not changed: as, boy, boys; I cloy, he cloys, cloyed, &c.: except in lay, pay, and say; from which are formed, laid, paid, and said; and their compounds, unlaid, unpaid, unsaid, &c.*

See the KEY, p. 282.

We should subject our fancys to the government of reason.

If thou art seeking for the living amongst the dead, thou wearyest thyself in vain.

If we have denyed ourselves sinful pleasures, we shall be great gainers in the end.

We shall not be the happyer for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not dismaied by poverty, afflictions, or death.

RULE IV.

Words ending with y, *preceded by a consonant, upon assuming an additional syllable beginning with a consonant, commonly change* y *into* i: *as, happy, happily, happiness. But when* y *is preceded by a vowel, it is very rarely changed in the additional syllable: as, coy, coyly; boy, boyish, boyhood; annoy, annoyed, annoyance; joy, joyless, joyful, &c.*

See the KEY, p. 283.

It is a great blessing to have a sound mind, uninfluenced by fancyful humours.

Common calamities, and common blessings, fall heavyly upon the envious.

The comelyness of youth are modesty and frankness; of age, condescension and dignity.

MAHARAJA SERFOJI

When we act against conscience, we become the destroiers of our own peace.

We may be plaiful, and yet innocent; grave, and yet corrupt. It is only from general conduct, that our true character can be portraied.

RULE V.

Monosyllables, and words accented on the last syllable, ending with a single consonant preceded by a single vowel, double that consonant, when they take another syllable beginning with a vowel: as, wit, witty; thin, thinnish; to abet, an abettor; to begin, a beginner.

But if a diphthong precedes, or the accent is on the preceding syllable, the consonant remains single: as, to toil, toiling; to offer, an offering; maid, maiden, &c.

See the KEY, p. 283.

When we bring the lawmaker into contempt, we have in effect annuled his laws.

By defering our repentance, we accumulate our sorrows.

The pupils of a certain ancient philosopher, were not, during their first years of study, permited to ask any questions.

We all have many faillings and lapses to lament and recover.

There is no affliction with which we are visitted, that may not be improved to our advantage.

The Christian Lawgiver has prohibitted many things, which the heathen philosophers allowed.

RULE VI.

Words ending with any double letter but l, *and taking* ness, less, ly, *or* ful, *after them, preserve the letter double: as, harmlessness, carelessness, carelessly, stiffly, successful, distressful, &c. But those words which end with double* l, *and take* ness, less, ly, *or* ful, *after them, generally omit one* l: *as, fulness, skilless, fully, skilful, &c.*

See the KEY, p. 284.

Restlesness of mind disqualifies us, both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall harmlesly at the feet of virtue.

The road to the blisful regions, is as open to the peasant as to the king.

A chillness, or shivering of the body, generally precedes a fever.

To recommend virtue to others, our lights must shine brightly, not dullly.

> The silent stranger stood amaz'd to see
> Contempt of wealth, and willful poverty.

RULE VII.

Ness, less, ly, *and* ful, *added to words ending with silent* e, *do not cut it off: as, paleness, guileness, closely, peaceful; except in a few words: as, duly, truly, awful.*

See the KEY, p. 284.

The warmth of disputation, destroys that sedatness of mind which is necessary to discover truth.

All these with ceasless praise his works behold,
Both day and night.

In all our reasonings, our minds should be sincerly employed in the pursuit of truth.

Rude behaviour, and indecent language, are peculiarly disgracful to youth of education.

The true worship of God is an important and aweful service.

Wisdom alone is truely fair: folly only appears so.

RULE VIII.

Ment, *added to words ending with silent* e, *generally preserves the* e *from elision: as, abatement, chastisement, incitement, &c. The words judgment, abridgment, acknowledgment, are deviations from the rule.*

Like other terminations it changes y *into* i, *when preceded by a consonant: as, accompany, accompaniment; merry, merriment.*

See the KEY, p. 285.

The study of the English language is making daily advancment.

A judicious arrangment of studies facilitates improvment.

To shun allurments is not hard,
To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

Able *and* ible, *when incorporated into words ending with silent* e, *almost always cut it off: as, blame, blamable; cure, curable; sense, sensible, &c. but if* c *or* g *soft comes before* e *in the original word, the* e *is then preserved in words compounded with* able: *as, change, changeable; peace, peaceable, &c.*

See the KEY, p. 285.

Every person and thing connected with self, is apt to appear good and desireable in our eyes.

Errors and misconduct are more excuseable in ignorant, than in well-instructed persons.

The divine laws are not reverseible by those of men.

Gratitude is a forceible and active principle in good and generous minds.

Our natural and involuntary defects of body, are not chargable upon us.

We are made to be servicable to others, as well as to ourselves.

RULE X.

When ing *or* ish *is added to words ending with silent* e, *the* e *is almost universally omitted: as, place, placing; lodge, lodging; slave, slavish; prude, prudish.*

See the KEY, p. 286.

An obligeing and humble disposition, is totally unconnected with a servile and cringeing humour.

By solaceing the sorrows of others, the heart is improved, at the same time that our duty is performed.

Labour and expense are lost upon a droneish spirit.

The inadvertences of youth may be excused, but knaveish tricks should meet with severe reproof.

RULE XI.

Compounded words are generally spelled in the same manner, as the simple words of which they are formed: as, glasshouse, skylight, thereby, hereafter. Many words ending with double l, *are exceptions to this rule: as, already, welfare, wilful, fulfil: and also the words, wherever, Christmas, lammas, &c.*

See the KEY, p. 286.

The pasover was a celebrated feast among the Jews.

A virtuous woman looketh well to the ways of her houshold.

These people salute one another, by touching the top of their forheads.

That which is sometimes expedient, is not allways so.

We may be hurtfull to others, by our example, as well as by personal injuries.

In candid minds, truth finds an entrance, and a wellcome too.

Our passtimes should be innocent; and they should not occur too frequently.

CHAPTER II.

CONTAINING INSTANCES OF FALSE ORTHOGRAPHY, PROMISCUOUSLY DISPOSED.

See the KEY, p. 287.

As the learners must be supposed to be tolerably versed in the spelling of words in very familiar use, the Compiler has generally selected, for the following exercises, such words as are less obviously erroneous, and in the use of which young persons are more likely to commit mistakes. Though the instances which he gives of these deviations are not very numerous, yet, it is presumed, they are exhibited with sufficient variety, to show the necessity of care and attention in combining letters and syllables; and to excite the ingenious student to investigate the principles and rules of our Orthography, as well as to distinguish the exceptions and variations which every where attend them,

In rectifying these exercises, the Compiler has been governed by doctor Johnson's Dictionary, as the standard of propriety. This work is, indisputably, the best authority for the Orthography of the English language; though the author, in some instances, has made decisions, which are not generally approved, and for which it is not easy to account.

SECTION 1.

See the KEY, p. 287.

NEGLECT no oppurtunity of doing good.

No man can stedily build upon accidents.

> How shall we keep, what sleeping or awake,
> A weaker may surprize, a stronger take?

Neither time nor misfortunes should eraze the rememberance of a friend.

Moderation should preside, both in the kitchin and the parlor.

Shall we recieve good at the Divine hand, and shall we not recieve evil?

In many designs, we may succede and be miserable.

We should have sence and virtue enough to receed from our demands, when they appear to be unresonable.

All our comforts procede from the Father of Goodness.

The ruin of a state is generally preceeded by a universal degenaracy of manners, and a contempt of religion.

His father omited nothing in his education, that might render him virtuous and usefull.

The daw in the fable was dressed in pilferred ornaments.

A favor confered with delicacy, doubles the obligation.

They tempted their Creator, and limitted the Holy One of Izrael.

The precepts of a good education have often recured in the time of need.

We are frequently benefitted by what we have dreaded.

It is no great virtue to live loveingly with good natured and meek persons.

The Christian religion gives a more lovly character of God, than any religion ever did.

Without sinisterous views, they are dextrous managers of their own interest.

Any thing commited to the trust and care of another, is a deposit.

Here finnish'd he, and all that he had made
Vieu'd and beheld! All was intirely good.

It deserves our best skil to enquire into those rules, by which we may guide our judgement.

Food, clotheing, and habitations, are the rewards of industry.

If we lie no restraint upon our lusts, no controul upon our apetites and passions, they will hurry us into guilt and misery.

An Independant is one who, in religious affairs, holds that every congregation is a compleat Church.

Receive his council, and securly move:
Entrust thy fortune to the Power above.

Following life in cretures we disect,
We lose it in the moment we detect.

The acknowledgement of our transgressions must precede the forgivness of them.

Judicious abridgements often aid the studys of youth.

> Examine how thy humor is enclin'd,
> And which the ruleing passion of thy mind.

> ——He faulters at the question :
> His fears, his words, his looks, declare him guilty.

Calicoe is a thin cloth made of cotton; sometimes stained with lively colors.

To promote iniquity in others, is nearly the same as being the acters of it ourselvs.

The glasier's business was unknown to the antients.

The antecedant, in grammer, is the noun or pronoun to which the relative refers.

Section 2.

See the Key, p. 290.

Be not affraid of the wicked: they are under the controul of Providence. Consciousness of guilt may justly afright us.

Convey to others no inteligence which you would be ashamed to avow.

Many are weighed in the ballance, and found wanting.

How many disapointments have, in their consequences, saved a man from ruin!

A well-poised mind makes a chearful countenance.

A certain housholder planted a vinyard, but the men imployed in it made ungratefull returns.

Let us show dilligence in every laudible undertaking.

Cinamon is the fragrant bark of a low tree in the iland of Ceylon.

A ram will but with his head, though he be brought up tame, and never saw the action.

We percieve a piece of silver in a bason, when water is poured on it, though we could not discover it before.

Virtue imbalms the memory of the good.

The king of Great Brittain is a limitted monarch; and the Brittish nation a free people.

The phisician may dispence the medicin, but Providence alone can bless it.

In many persuits, we imbark with pleasure, and land sorrowfully.

Rocks, mountains, and caverns, are of indispensible use, both to the earth and to man.

The hive of a city, or kingdom, is in the best condition, when their is the least noize or buz in it.

The roughnesses found on our enterance into the paths of virtue and learning, grow smoother as we advance.

That which was once the most beautifull spot of Italy, coverred with pallaces, imbellished by princes, and cellebrated by poets, has now nothing to show but ruins.

MAHARAJA SERFOGI'S SARASWATI ... TANJORE

Batterring rams were antiently used to beat down the walls of a city.

Jocky signifies a man who rides horses in a race; or who deals in horses.

The harmlesness of many animals, and the injoyment which they have of life, should plead for them against cruel useage.

We may be very buzy, to no usefull purpose.

We cannot plead in abatment of our guilt, that we are ignorent of our duty.

Genuine charaty, how liberal soever it may be, will never impoverish ourselves. If we sew sparingly, we shall reap acordingly.

However disagreable, we must resolutly perform our duty.

A fit of sickness is often a kind chastisment and disciplin, to moderate our affection for the things of this life.

It is a happyness to young persons, when they are preserved from the snares of the world, as in a garden inclosed.

Health and peace, the most valueable posessions, are obtained at small expence.

Incence signifies perfumes exhailed by fire, and made use of in religious ceremonies.

True happyness is an ennemy to pomp and noize.

Few reflexions are more distresing, than those which we make on our own ingratitude.

There is an inseperable connection between piety and virtue.

Many actions have a fair complection, which have not sprung from virtue.

Which way soever we turn ourselvs, we are incountered with sensable demonstrations of a Deity.

If we forsake the ways of virtue, we cannot alledge any color of ignorance, or want of instruction.

SECTION 3.

See the KEY, p. 292.

THERE are more cultivaters of the earth, than of their own hearts.

Man is incompassed with dangers innumerable.

War is attended with distresful and dessolating effects. It is confesedly the scorge of our angry passions.

The earth is the Lord's, and the fullness thereof.

The harvest truely is plenteous, but the laborers are few.

The greater our incitments to evil, the greater will be our victory and reward.

We should not incourage persons to do what they beleive to be wrong.

Virtue is placed between two extreams, which are both equally blameable.

We should continually have the gaol in our view, which would direct us in the race.

The goals were forced open, and the prisoners set free.

It cannot be said that we are charitible doners, when our gifts proceed from selfish motives.

Straight is the gate, and narrow the way, that lead to life eternal.

Integrity leads us strait forward, disdaining all doubleings, and crooked paths.

Licenciousness and crimes pave the way to ruin.

Words are the countres of wise men, but the money of fools.

Recompence to no man evil for evil.

He was an excellent person; a mirrour of antient faith in early youth.

Meekness controuls our angry passions; candor, our severe judgements.

He is not only a descendent from pious ancesters, but an inheriter too of their virtues.

A dispensatory is the place where medicines are dispensed: a dispensary is a book in which the composition of them is described.

Faithfulness and judgment are peculiarly requisit in testamentory executors.

To be faithfull among the faithless, argues great strength of principal.

Mountains appear to be like so many wens or unatural protuberancies on the face of the earth.

In some places the sea incroaches upon the land; in others, the land upon the sea.

Philosophers agreed in despizing riches, as the incumberances of life.

Wars are regulated robberries and pyracies.

Fishes encrease more than beasts or birds, as appears from their numrous spaun.

The piramids of Egypt have stood more than three thousand years.

Precepts have small influence, when not inforced by example.

> How has kind Heav'n adorn'd the happy land,
> And scatter'd blessings with a wastful hand!

A friend exaggarates a man's virtues, an enemy enflames his crimes.

A witty and humourous vein has often produced ennemies.

Neither pleasure nor buziness should ingross our time and affections; proper seasons should be alotted for retirment.

It is laudable to enquire before we determin.

Many have been visitted with afflictions, who have not profitted by them.

We may be succesful, and yet disappointed.

SECTION 4.

See the KEY, p. 295.

THE experience of want inhances the value of plenty.

To maintain opinions stifly, is no evidence of their truth, or of our moderation.

Horehound has been famous for its medecinal qualities; but it is now little used.

The wicked are often ensnared in the trap which they lie for others.

It is hard to say what diseases are cureable: they are all under the guidence of Heaven.

Instructors should not only be skilfull in those sciences which they teach; but have skil in the method of teaching, and patience in the practise.

Science strengthens and inlarges the minds of men.

A steady mind may receive council: but there is no hold on a changable humour.

We may enure ourselvs by custom, to bear the extremities of whether without injury.

Excessive merryment is the parent of greif.

Air is sensable to the touch by its motion, and by its resistence to bodies moved in it.

A polite address is sometimes the cloke of malice.

To practice virtue is the sure way to love it.

Many things are plausable in theory, which fail in practise.

Learning and knowlege must be attained by slow degrees: and are the reward only of dilligence and patience.

We should study to live peacably with all men.

> A soul that can securly death defy,
> And count it nature's priviledge to die.

Whatever promotes the interest of the soul, is also condusive to our present felicity.

Let not the sterness of virtue afright us; she will soon become aimable.

The spatious firmament on high,
With all the blue etheriel sky,
And spangled heav'ns, a shineing frame,
Their great originel proclame.

Passion is the drunkeness of the mind: it supercedes the workings of reason.

If we are sincere, we may be assured of an advocate to intersede for us.

We ought not to consider the encrease of another's reputation, as a dimunition of our own.

The reumatism is a painful distemper, supposed to procede from acrid humors.

The beautiful and accomplished, are too apt to study behaivour rather than virtue.

The peazant's cabbin contains as much content as the soverein's pallace.

True valor protects the feeble, and humbles the oppresser.

David, the son of Jesse, was a wise and valient man.

Prophecies and miracles proclamed Jesus Christ to be the savior of the world.

Esau sold his birthright for a savory mess of potage.

A regular and virteous education, is an inesteemable blessing.

Honor and shame from no condition rise:
Act well your part; there, all the honor lies.

The rigor of monkish disciplin often conceals great depravity of heart.

We should recollect, that however favorable we may be to ourselves, we are rigourously examined by others.

Section 5.

See the Key, p. 297.

Virtue can render youth, as well as old age, honorable.

Rumor often tells false tales.

Weak minds are rufled by triffling things.

The cabage-tree is very common in the Caribbee ilands, where it grows to a prodigious heighth.

Visit the sick, feed the hungry, cloath the naked.

His smiles and tears are too artifitial to be relied on.

The most essensial virtues of a Christian, are love to God, and benevolence to man.

We should be chearful without levity.

A calender signifies a register of the year; and a calendar, a press in which clothiers smooth their cloth.

Integrity and hope are the sure paliatives of sorrow.

Camomile is an odouriferous plant, and possesses considerable medicinel virtues.

The gaity of youth should be tempered by the precepts of age.

Certainty, even on distresful occasions, is somtimes more elligible than suspence.

Still green with bays each antient alter stands,
Above the reach of sacriligious hands.

The most acceptable sacrifise, is that of a contrite and humble heart.

We are accountable for whatever we patronize in others.

It marks a savage disposition, to tortur animals, to make them smart and agonise, for our diversion.

The edge of cloath, where it is closed by complicating the threads, is called the selvidge.

Soushong tea and Turky coffee were his favorite beveridge; chocolade he seldom drank.

The guilty mind cannot avoid many melancholly apprehensions.

If we injure others, we must expect retalliation.

Let every man be fully perswaded in his own mind.

Peace and honor are the sheeves of virtue's harvest.

The black earth, every where obvious on the surface of the ground, we call mold.

The Roman pontif claims to be the supream head of the church on earth.

High-seasoned food viciates the pallate, and occasions a disrelish for plain fare.

The conscious receivor is as bad as the thief.

Alexander, the conquerer of the world, was, in fact, a robber and a murderer.

The Divine Being is not only the Creater, but the Ruler and Preservor of the world.

Honest endeavors, if persevered in, will finally be succesful.

He who dies for religion, is a martyr; he who suffers for it, is a confessour.

In the paroxism of passion, we sometimes give occasion for a life of repentence.

The mist which invelopes many studies, is dissipated when we approach them.

The voice is sometimes obstructed by a hoarsness, or by viscuous phlegm.

The desart shall rejoice, and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the desert.

We traversed the flowry fields, till the falling dews admonished us to return.

SECTION 6.

See the Key, p. 300.

THERE is frequently a worm at the root of our most florishing condition.

The stalk of ivey is tough, and not fragil.

The roof is vaulted, and distills fresh water from every part of it.

Our imperfections are discernable by others, when we think they are concealed.

They think they shall be heared for there much speaking.

True criticizm is not a captious, but a liberal art.

Integrity is our best defense against the evils of life.

No circumstance can licence evil, or dispence with the rules of virtue.

We may be cyphers in the world's estimation, whilst we are advancing our own and others' value.

The path of vertue is the path of peace.

A dipthong is the coilition of two vowels to form one sound.

However forceable our temptations, they may be resisted.

I acknowlege my transgression; and my sin is ever before me.

The colledge of cardinals are the electers of the pope.

He had no colorable excuse to palliate his conduct.

> Thy humourous vein, thy pleasing folly,
> Lie all neglected, all forgot.

If we are so conceited as obstinatly to reject all advice, we must expect a direliction of friends.

Cronology is the science of computeing and ajusting the periods of time.

> In groves we live, and lay on mossy beds,
> By chrystal streams, that murmer through the meads.

It is a secret cowardise which induces us to complement the vices of our superiors, to applaud the libertin, and laugh with the prophane.

The lark each morning waked me with her spritely lay.

There are no fewer than thirty-two species of the lilly.

We owe it to our visitors as well as to ourselves, to entertain them with useful and sensable conversation.

Sponsers are those who become sureties for the children's education in the Christian faith.

The warrier's fame is often purchased by the blood of thousands.

Hope exhilerates the mind, and is the grand elixer, under all the evils of life.

The incence of gratitude, whilst it expresses our duty, and honors our benefacter, perfumes and regails ourselves.

PART III.

EXERCISES IN SYNTAX.

CHAPTER I.

CONTAINING INSTANCES OF FALSE SYNTAX, DISPOSED UNDER THE PARTICULAR RULES.

RULE I.

A verb must agree with its nominative case, in number and person: as, "I learn;" "thou art improved;" "The birds sing."

See Vol. I. p. 218. Vol. II. p. 303.

DISAPPOINTMENTS sinks the heart of man; but the renewal of hope give consolation.

The smiles that encourage severity of judgment, hides malice and insincerity.

He dare not act contrary to his instructions.

Fifty pounds of wheat contains forty pounds of flour.

The mechanism of clocks and watches, were totally unknown a few centuries ago.

The number of inhabitants in Great Britain and Ireland, do not exceed sixteen millions.

Nothing but vain and foolish pursuits delight some persons.

A variety of pleasing objects charm the eye.

So much both of ability and merit are seldom found.

In the conduct of Parmenio a mixture of wisdom and folly were very conspicuous.

He is an author of more credit than Plutarch, or any other, that write lives too hastily.

The inquisitive and curious is generally talkative.

Great pains has been taken to reconcile the parties.

I am sorry to say it, but there was more equivocators than one.

The sincere is always esteemed.

Has the goods been sold to advantage? and did thou embrace the proper season?

There is many occasions in life, in which silence and simplicity is true wisdom.

The generous never recounts minutely the actions they have done; nor the prudent, those they will do.

He need not proceed in such haste.

The business that related to ecclesiastical meetings, matters, and persons, were to be ordered according to the king's direction.

In him were happily blended true dignity with softness of manners.

The support of so many of his relations, were a heavy tax upon his industry; but thou knows he paid it cheerfully.

What avails the best sentiments, if persons do not live suitably to them?

Reconciliation was offered, on conditions as moderate as was consistent with a permanent union.

Not one of them whom thou sees clothed in purple, are completely happy.

And the fame of this person, and of his wonderful actions, were diffused throughout the country.

The variety of the productions of genius, like that of the operations of nature, are without limit.

> In vain our flocks and fields increase our store,
> When our abundance make us wish for more.

Thou should love thy neighbour as sincerely as thou loves thyself.

Has thou no better reason for censuring thy friend and companion?

Thou, who art the Author and Bestower of life, can doubtless restore it also: but whether thou will please to restore it, or not, that thou only knows.

> O thou my voice inspire,
> Who touch'd Isaiah's hallow'd lips with fire.

> Accept these grateful tears: for thee they flow;
> For thee that ever felt another's wo.

> Just to thy word, in ev'ry thought sincere;
> Who knew no wish but what the world might hear.

The following examples are adapted to the notes and observations under RULE 1.

See Vol. I. p. 218. Vol. II. p. 306.

1*. To do unto all men, as we would that they, in similar circumstances, should do unto us, constitute the great principle of virtue.

From a fear of the world's censure, to be ashamed of the practice of precepts, which the heart approves and embraces, mark a feeble and imperfect character.

The erroneous opinions which we form concerning happiness and misery, gives rise to all the mistaken and dangerous passions that embroils our life.

To live soberly, righteously, and piously, are required of all men.

That it is our duty to promote the purity of our minds and bodies, to be just and kind to our fellow-creatures, and to be pious and faithful to Him that made us, admit not of any doubt in a rational and well-informed mind.

To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God, is the sure means of becoming peaceful and happy.

It is an important truth, that religion, vital religion, the religion of the heart, are the most power-

---

* The examples under each rule are regularly numbered, to make them correspond to the respective subordinate rules in the Grammar.

ful auxiliaries of reason, in waging war with the passions, and promoting that sweet composure which constitute the peace of God.

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, are often overlooked ; though it would be the ultimate wish of many, who, as far as we can judge, deserves it as much as ourselves.

All that make a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike ; the virtues which forms the happiness, and the crimes which occasions the misery of mankind ; originates in that silent and secret recess of thought, which are hidden from every human eye.

2. If the privileges to which he has an undoubted right, and he has long enjoyed, should now be wrested from him, would be flagrant injustice.

These curiosities we have imported from China, and are similar to those which were some time ago brought from Africa.

Will martial flames for ever fire thy mind,
And never, never be to Heav'n resign'd ?

3. Two substantives, when they come together, and do not signify the same thing, the former must be in the genitive case.

Virtue, however it may be neglected for a time, men are so constituted as ultimately to acknowledge and respect genuine merit.

4. The crown of virtue is peace and honour.

His chief occupation and enjoyment were controversy.

5. ———— Him destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

———— Whose gray top
Shall tremble, him descending.

RULE II.

Two or more nouns, &c. in the singular number, joined together by a copulative conjunction, expressed or understood, must have verbs, nouns, and pronouns, agreeing with them in the plural number: as, "Socrates and Plato were wise; they were the most eminent philosophers of Greece;" "The sun that rolls over our heads, the food that we receive, the rest that we enjoy, daily admonish us of a superior and superintending Power."

See Vol. I. p. 225. Vol. II. p. 308.

Idleness and ignorance is the parent of many vices.

Wisdom, virtue, happiness, dwells with the golden mediocrity.

In unity consists the welfare and security of every society.

Time and tide waits for no man.

His politeness and good disposition was, on failure of their effect, entirely changed.

Patience and diligence, like faith, removes mountains.

Humility and knowledge, with poor apparel, excels pride and ignorance under costly attire.

The planetary system, boundless space, and the immense ocean, affects the mind with sensations of astonishment.

Humility and love, whatever obscurities may involve religious tenets, constitutes the essence of true religion.

Religion and virtue, our best support and highest honour, confers on the mind principles of noble independence.

What signifies the counsel and care of preceptors, when youth think they have no need of assistance?

The examples which follow, are suited to the notes and observations under RULE II.

See Vol. I. p. 226. Vol. II. p. 309.

1. Much does human pride and self-complacency require correction.

Luxurious living, and high pleasures, begets a languor and satiety that destroys all enjoyment.

Pride and self-sufficiency stifles sentiments of dependence on our Creator: levity and attachment to worldly pleasures, destroys the sense of gratitude to him.

2. Good order in our affairs, not mean savings, produce great profits.

The following treatise, together with those that accompany it, were written, many years ago, for my own private satisfaction.

That great senator, in concert with several other eminent persons, were the projectors of the revolution.

The religion of these people, as well as their customs and manners, were strangely misrepresented.

Virtue, joined to knowledge and wealth, confer great influence and respectability. But knowledge, with wealth united, if virtue is wanting, have a very limited influence, and are often despised.

That superficial scholar and critic, like some renowned critics of our own, have furnished most decisive proofs, that they knew not the characters of the Hebrew language.

The buildings of the institution have been enlarged; the expense of which, added to the increased price of provisions, render it necessary to advance the terms of admission.

One, added to nineteen, make twenty.

What black despair, what horror, fills his mind!

3. Thou, and the gardener, and the huntsman, must share the blame of this business amongst them.

My sister and I, as well as my brother, are daily employed in their respective occupations.

RULE III.

The conjunction disjunctive has an effect contrary to that of the conjunction copulative; for as the verb, noun, or pronoun, is referred to the preceding terms taken separatety, it must be in the singular number: as, "Ignorance or negligence has caused this mistake;" "John, James, or Joseph, intends to accompany me;" "There is, in many minds, neither knowledge nor understanding."

See Vol. I. p. 229. Vol. II. p. 310.

Man's happiness, or misery, are, in a great measure, put into his own hands.

Man is not such a machine as a clock or a watch, which move merely as they are moved.

Despise no infirmity of mind or body, nor any condition of life: for they are, perhaps, to be your own lot.

Speaking impatiently to servants, or any thing that betrays unkindness or ill-humour, are certainly criminal.

There are many faults in spelling, which neither analogy nor pronunciation justify.

When sickness, infirmity, or reverse of fortune, affect us, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that constitute the worship of the Almighty.

A tart reply, a proneness to rebuke, or a captious and contradictious spirit, are capable of imbittering domestic life, and of setting friends at variance.

The following sentences exemplify the notes and observations under RULE III.

See Vol. I. p. 229. Vol. II. p. 311.

1. Either thou or I art greatly mistaken, in our judgment on this subject.

I or thou am the person who must undertake the business proposed.

2. Both of the scholars, or one of them at least, was present at the transaction.

Some parts of the ship and cargo were recovered; but neither the sailors nor the captain, was saved.

Whether one person or more was concerned in the business, does not yet appear.

The cares of this life, or the deceitfulness of riches, has choked the seeds of virtue in many a promising mind.

RULE IV.

A noun of multitude, or signifying many, may have a verb or pronoun agreeing with it, either of the singular or plural number; yet not without regard to the import of the word, as conveying unity or plurality of idea: as, "The meeting was large;" "The parliament is dissolved;" "The nation is powerful;" "My people do not consider: they have not known me;" "The multitude eagerly pursue pleasure as their chief good;" "The council were divided in their sentiments."

See Vol. I. p. 230. Vol. II. p. 312.

The people rejoices in that which should give it sorrow.

The flock, and not the fleece, are, or ought to be, the objects of the shepherd's care.

The court have just ended, after having sat through the trial of a very long cause.

The crowd were so great, that the judges with difficulty made their way through them.

The corporation of York consist of a mayor, aldermen, and a common council.

The British parliament are composed of king, lords, and commons.

When the nation complain, the rulers should listen to their voice.

In the days of youth, the multitude eagerly pursues pleasure as its chief good.

The church have no power to inflict corporal punishment.

The fleet were seen sailing up the channel.

The regiment consist of a thousand men.

The meeting have established several salutary regulations.

The council was not unanimous, and it separated without coming to any determination.

The fleet is all arrived and moored in safety.

This people draweth near to me with their mouth, and honoureth me with their lips, but their heart is far from me.

The committee was divided in its sentiments, and it has referred the business to the general meeting.

The committee were very full when this point was decided; and their judgment has not been called in question.

Why do this generation wish for greater evidence, when so much is already given?

The remnant of the people were persecuted with great severity.

Never were any people so much infatuated as the Jewish nation.

The shoal of herrings were of an immense extent.

No society are chargeable with the disapproved misconduct of particular members.

RULE V.

Pronouns must always agree with their antecedents, and the nouns for which they stand, in gender and number: as, "This is the friend whom I love;" "That is the vice which I hate;" "The king and the queen had put on their robes;" "The moon appears, and she shines, but the light is not her own."

The relative is of the same person as the antecedent, and the verb agrees with it accordingly: as, "Thou who lovest wisdom;" "I who speak from experience."

See Vol. I. p. 232. Vol. II. p. 313.

The exercise of reason appears as little in these sportsmen, as in the beasts whom they sometimes hunt, and by whom they are sometimes hunted.

They which seek wisdom will certainly find her.

The male amongst birds seems to discover no beauty, but in the colour of its species.

Take handfuls of ashes of the furnace, and let Moses sprinkle it towards heaven, in the sight of Pharoah; and it shall become small dust.

Rebecca took goodly raiment, which were with her in the house, and put them upon Jacob.

The wheel killed another man, which is the sixth which have lost their lives, by this means.

The fair sex, whose task is not to mingle in the labours of public life, has its own part assigned it to act.

The Hercules man of war foundered at sea; she overset, and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of his thoughts.

What is the reason that our language is less refined than those of Italy, Spain, or France?

I do not think any one should incur censure for being tender of their reputation.

Thou who has been a witness of the fact, can give an account of it.

In religious concerns, or what is conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what have been here premised, are the conjectures of Dryden.

> Thou great First Cause, least understood!
> Who all my sense confin'd
> To know but this, that thou art good,
> And that myself am blind:
> Yet gave me in this dark estate, &c.

> What art thou, speak, that, on designs unknown,
> While others sleep, thus range the camp alone?

The following examples are adapted to the notes and observations under RULE V.

See Vol. I. p. 234. Vol. II. p. 315.

1. Whoever entertains such an opinion, he judges erroneously.

The cares of this world they often choke the growth of virtue.

Disappointments and afflictions, however disagreeable, they often improve us.

2. Moses was the meekest man whom we read of in the Old Testament.

Humility is one of the most amiable virtues which we can possess.

They are the same persons who assisted us yesterday.

The men and things which he has studied have not improved his morals.

3. Howsoever beautiful they appear, they have no real merit.

In whatsoever light we view him, his conduct will bear inspection.

On whichsoever side they are contemplated, they appear to advantage.

However much he might despise the maxims of the king's administration, he kept a total silence on that subject.

4. Which of them two persons has most distinguished himself?

None more impatiently suffer injuries, than those that are most forward in doing them.

5. He would not be persuaded but what I was greatly in fault.

These commendations of his children, appear to have been made in somewhat an injudicious manner.

6. He instructed and fed the crowds who surrounded him.

Sidney was one of the wisest and most active governors, which Ireland had enjoyed for several years.

He was the ablest minister which James ever possessed.

The court, who gives currency to manners, ought to be exemplary.

I am happy in the friend which I have long proved.

7. The child whom we have just seen, is wholesomely fed, and not injured by bandages or clothing.

He is like a beast of prey, who destroys without pity.

8. Having once disgusted him, he could never regain the favour of Nero, who was indeed another name for cruelty.

Flattery, whose nature is to deceive and betray, should be avoided as the poisonous adder.

Who of those men came to his assistance?

9. The king dismissed his minister without any inquiry; who had never before committed so unjust an action.

There are millions of people in the empire of China, whose support is derived almost entirely from rice.

10. It is remarkable his continual endeavours to serve us, notwithstanding our ingratitude.

It is indisputably true his assertion, though it is a paradox.

11. Ah! unhappy thee, who art deaf to the calls of duty, and of honour.

Oh! happy we, surrounded with so many blessings.

RULE VI.

The relative is the nominative case to the verb, when no nominative case comes between it and the verb: as, "The master who taught us;" "The trees which are planted."

When a nominative comes between the relative and the verb, the relative is governed by some word in its own member of the sentence: as, "He who preserves me, to whom I owe my being, whose I am, and whom I serve, is eternal."

See Vol. I. p. 239. Vol. II. p. 318.

We are dependent on each other's assistance! whom is there that can subsist by himself?

If he will not hear his best friend, whom shall be sent to admonish him?

They who much is given to, will have much to answer for.

It is not to be expected that they, whom in early life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have laboured to make us wise and good, are the persons who we ought to love and respect, and who we ought to be grateful to.

The persons, who conscience and virtue support, may smile at the caprices of fortune.

From the character of those who you associate with, your own will be estimated.

That is the student who I gave the book to, and whom, I am persuaded, deserves it.

1. Of whom were the articles bought? Of a mercer; he who resides near the mansion house.

Was any person besides the mercer present? Yes, both him and his clerk.

Who was the money paid to? To the mercer and his clerk.

Who counted it? Both the clerk and him.

RULE VII.

When the relative is preceded by two nominatives of different persons, the relative and verb may agree in person with either, according to the sense: as, "I am the man who command you;" or, "I am the man who commands you."

See Vol. I. p. 241. Vol. II. p. 319.

I acknowledge that I am the teacher, who adopt that sentiment, and maintains the propriety of such measures.

Thou art a friend that hast often relieved me, and that has not deserted me now in the time of peculiar need.

I am the man who approves of wholesome discipline, and who recommend it to others; but I am not a person who promotes useless severity, or who object to mild and generous treatment.

I perceive that thou art a pupil, who possesses bright parts, but who hast cultivated them but little.

Thou art he who breathest on the earth with the breath of spring, and who covereth it with verdure and beauty.

I am the Lord thy God, who teacheth thee to profit, and who lead thee by the way thou shouldst go.

Thou art the Lord who did choose Abraham, and broughtest him forth out of Ur of the Chaldees.

RULE VIII.

Every adjective, and every adjective pronoun, belongs to a substantive, expressed or understood: as, "He is a good, *as well as a* wise man;" "Few *are* happy;" *that is,* "persons;" "This *is a pleasant walk;" that is,* "this walk is," &c.

Adjective pronouns must agree, in number, with their substantives: as, "This book, these books; that sort, those sorts; another road, other roads."

See Vol. I. p. 242. Vol. II. p. 320.

These kind of indulgences soften and injure the mind.

Instead of improving yourselves, you have been playing this two hours.

Those sort of favours did real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty foot broad, and one hundred fathom in depth.

How many a sorrow should we avoid, if we were not industrious to make them!

He saw one or more persons enter the garden.

The examples which follow, are suited to the notes and observations under RULE VIII.

See Vol. I. p. 242. Vol. II. p. 320.

1. ADJECTIVE PRONOUNS.

1. Charles was extravagant, and by this mean became poor and despicable.

It was by that ungenerous mean that he obtained his end.

Industry is the mean of obtaining competency.

Though a promising measure, it is a mean which I cannot adopt.

This person embraced every opportunity to display his talents; and by these means rendered himself ridiculous.

Joseph was industrious, frugal, and discreet; and by this means obtained property and reputation.

2. Religion raises men above themselves; irreligion sinks them beneath the brutes: that, binds them down to a poor pitiable speck of perishable earth; this, opens for them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a much greater show upon the earth, in those than in these; because there is a much slower evaporation.

Rex and Tyrannus are of very different characters. The one rules his people by laws to which they consent; the other, by his absolute will and power: this is called freedom, that, tyranny.

3. Each of them, in their turn, receive the benefits to which they are entitled.

My counsel to each of you is, that you should make it your endeavour to come to a friendly agreement.

By discussing what relates to each particular, in their order, we shall better understand the subject.

Every person, whatever be their station, are bound by the duties of morality and religion.

Every leaf, every twig, every drop of water, teem with life.

Every man's heart and temper is productive of much inward joy or bitterness.

Whatever he undertakes, either his pride or his folly disgust us.

Every man and every woman were numbered.

Neither of those men seem to have any idea, that their opinions may be ill-founded.

When benignity and gentleness reign within, we are always least in hazard from without: every person, and every occurrence, are beheld in the most favourable light.

On either side of the river was there the tree of life.

II. ADJECTIVES.

4. She reads proper, writes very neat, and composes accurate.

He was extreme prodigal, and his property is now near exhausted.

They generally succeeded; for they lived conformable to the rules of prudence.

We may reason very clear, and exceeding strong, without knowing that there is such a thing as a syllogism.

He had many virtues, and was exceeding beloved.

The amputation was exceeding well performed, and saved the patient's life.

He came agreeable to his promise, and conducted himself suitable to the occasion.

He speaks very fluent, reads excellent, but does not think very coherent.

He behaved himself submissive, and was exceeding careful not to give offence.

They rejected the advice, and conducted themselves exceedingly indiscreetly.

He is a person of great abilities, and exceeding upright: and is like to be a very useful member of the community.

The conspiracy was the easier discovered, from its being known to many.

Not being fully acquainted with the subject, he could affirm no stronger than he did.

He was so deeply impressed with the subject, that few could speak nobler upon it.

We may credit his testimony, for he says express, that he saw the transaction.

Use a little wine for thy stomach's sake, and thine often infirmities.

From these favourable beginnings, we may hope for a soon and prosperous issue.

He addressed several exhortations to them suitably to their circumstances.

Conformably to their vehemence of thought, was their vehemence of gesture.

We should implant in the minds of youth, such seeds and principles of piety and virtue, as are likely to take soonest and deepest root.

Such an amiable disposition will secure universal regard.

Such distinguished virtues seldom occur.

5. 'Tis more easier to build two chimneys than to maintain one.

The tongue is like a race-horse; which runs the faster the lesser weight it carries.

The pleasures of the understanding are more preferable than those of the imagination, or of sense.

The nightingale sings: hers is the most sweetest voice in the grove.

The Most Highest hath created us for his glory, and our own happiness.

The Supreme Being is the most wisest, and most powerfullest, and the most best of beings.

6. Virtue confers the supremest dignity on man: and should be his chiefest desire.

His assertion was more true than that of his opponent; nay, the words of the latter were most untrue.

His work is perfect; his brother's more perfect; and his father's the most perfect of all.

He gave the fullest and the most sincere proof of the truest friendship.

7. A talent of this kind would, perhaps, prove the likeliest of any other to succeed.

He is the strongest of the two, but not the wisest.

He spoke with so much propriety, that I understood him the best of all the others, who spoke on the subject.

Eve was the fairest of all her daughters.

8. He spoke in a distinct enough manner to be heard by the whole assembly.

Thomas is equipped with a new pair of shoes, and a new pair of gloves: he is the servant of an old rich man.

The two first in the row are cherry-trees, the two others are pear-trees.

RULE IX.

The article a *or* an *agrees with nouns in the singular number only, individually or collectively: as, "A Christian, an infidel, a score, a thousand."*

The definite article the *may agree with nouns in the singular or the plural number: as, "The garden, the houses, the stars."*

The articles are often properly omitted: when used, they should be justly applied, according to their distinct nature: as, "Gold is corrupting; The sea is green; A lion is bold."

See Vol. I. p. 254. Vol. II. p. 325.

The fire, the air, the earth, and the water, are four elements of the philosophers.

Reason was given to a man to control his passions.

We have within us an intelligent principle, distinct from body and from matter.

A man is the noblest work of creation.

Wisest and best men sometimes commit errors.

Beware of drunkenness: it impairs understanding; wastes an estate; destroys a reputation; consumes the body; and renders the man of the brightest parts the common jest of the meanest clown.

He is a much better writer than a reader.

The king has conferred on him the title of a duke.

There are some evils of life, which equally affect prince and people.

We must act our part with a constancy, though reward of our constancy be distant.

We are placed here under a trial of our virtue.

The virtues like his are not easily acquired. Such qualities honour the nature of a man.

Purity has its seat in the heart; but extends its influence over so much of outward conduct, as to form the great and material part of a character.

The profligate man is seldom or never found to be the good husband, the good father, or the beneficent neighbour.

True charity is not the meteor, which occasionally glares; but the luminary, which, in its orderly and regular course, dispenses benignant influence.

The following sentences exemplify the notes and observations under RULE IX.

See Vol. I. p. 256. Vol. II. p. 326.

1. He has been much censured for conducting himself with a little attention to his business.

So bold a breach of order, called for little severity in punishing the offender.

His error was accompanied with so little contrition and candid acknowledgment, that he found a few persons to intercede for him.

There were so many mitigating circumstances attending his misconduct, particularly that of his open confession, that he found few friends who were disposed to interest themselves in his favour.

As his misfortunes were the fruit of his own obstinacy, a few persons pitied him.

2. The fear of shame, and desire of approbation, prevent many bad actions.

In this business he was influenced by a just and generous principle.

He was fired with desire of doing something, though he knew not yet, with distinctness, either end or means.

3. At worst, I could but incur a gentle reprimand.

At best, his gift was but a poor offering, when we consider his estate.

RULE X.

One substantive governs another, signifying a different thing, in the possessive or genitive case: as, "My father's house;" "Man's happiness:" "Virtue's reward."

See Vol. I. p. 259. Vol. II. p. 327.

My ancestors virtue is not mine.

His brothers offence will not condemn him.

I will not destroy the city for ten sake.

Nevertheless, Asa his heart was perfect with the Lord.

A mothers tenderness and a fathers care, are natures gift's for mans advantage.

A mans manner's frequently influence his fortune.

Wisdoms precepts' form the good mans interest and happiness.

They slew Varus, he that was mentioned before.

They slew Varus, who was him that I mentioned before.

The following examples are adapted to the notes and observations under RULE X.

See Vol. I. p. 261. Vol. II. p. 328.

1. It was the men's, women's, and children's lot, to suffer great calamities.

Peter's, John's, and Andrew's occupation, was that of fishermen.

This measure gained the king, as well as the people's approbation.

Not only the counsel's and attorney's, but the judge's, opinion also, favoured his cause.

2. And he cast himself down at Jesus feet.

Moses rod was turned into a serpent.

For Herodias sake, his brother Philips wife.

If ye suffer for righteousness's sake, happy are ye.

Ye should be subject for conscience's sake.

3. They very justly condemned the prodigal's, as he was called, senseless and extravagant conduct.

They implicitly obeyed the protector's, as they called him, imperious mandates.

4. I bought the knives of Johnson's, the cutler's.

The silk was purchased at Brown's, the mercer's and haberdasher's.

Lord Feversham the general's tent.

This palace had been the grand sultan's Mahomet's.

I will not for David's thy father's sake.

He took refuge at the governor, the king's representative's.

Whose works are these? They are Cicero, the most eloquent of men's.

5. The world's government is not left to chance.

She married my son's wife's brother.

This is my wife's brother's partner's house.

It was necessary to have both the physician's and the surgeon's advice.

The extent of the prerogative of the king of England, is sufficiently ascertained.

6. This picture of the king's does not much resemble him.

These pictures of the king were sent to him from Italy.

This estate of the corporation's is much encumbered.

That is the eldest son of the king of England's.

7. What can be the cause of the parliament neglecting so important a business?

Much depends on this rule being observed.

The time of William making the experiment, at length arrived.

It is very probable that this assembly was called, to clear some doubt which the king had, about the lawfulness of the Hollanders their throwing off the monarchy of Spain, and their withdrawing entirely their allegiance to that crown.

If we alter the situation of any of the words, we shall presently be sensible of the melody suffering.

Such will ever be the effect of youth associating with vicious companions.

RULE XI.

Active verbs govern the objective case: as, "Truth ennobles her;" "She comforts me;" "They support us;" "Virtue rewards her followers."

See Vol. I. p. 267. Vol. II. p. 330.

They who opulence has made proud, and who luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy ye both.

Who have I reason to love so much as this friend of my youth?

Ye, who were dead, hath he quickened.

Who did they entertain so freely?

The man who he raised from obscurity, is dead.

Ye only have I known of all the families of the earth.

He and they we know, but who are you?

She that is idle and mischievous, reprove sharply.

Who did they send to him on so important an errand?

That is the friend who you must receive cordially, and who you cannot esteem too highly.

He invited my brother and I to see and examine his library.

He who committed the offence, you should correct, not I who am innocent.

We should fear and obey the Author of our being, even He who has power to reward or punish us for ever.

They who he had most injured, he had the greatest reason to love.

The examples which follow, are suited to the notes and observations under RULE XI.

See Vol. I. p. 268. Vol. II. p. 331.

1. Though he now takes pleasure in them, he will one day repent him of indulgences so unwarrantable.

The nearer his virtues approached him to the great example before him, the humbler he grew.

It will be very difficult to agree his conduct with the principles he professes.

2. To ingratiate with some, by traducing others, marks a base and despicable mind.

I shall premise with two or three general observations.

3. If such maxims, and such practices prevail, what has become of decency and virtue?

I have come according to the time proposed; but I have fallen upon an evil hour.

The mighty rivals are now at length agreed.

The influence of his corrupt example was then entirely ceased.

He was entered into the connexion, before the consequences were considered.

4. Well may you be afraid; it is him indeed.

I would act the same part if I were him, or in his situation.

Search the Scriptures; for in them ye think ye have eternal life: and they are them which testify of me.

Be composed: it is me: you have no cause for fear.

I cannot tell who has befriended me, unless it is him from whom I have received many benefits.

I know not whether it were them who conducted the business; but I am certain it was not him.

He so much resembled my brother, that, at first sight, I took it to be he.

After all their professions, is it possible to be them?

It could not have been her, for she always behaves discreetly.

If it was not him, who do you imagine it to have been?

Who do you think him to be?

Whom do the people say that we are?

5. Whatever others do, let thou and I act wisely.

Let them and we unite to oppose this growing evil.

RULE XII.

One verb governs another that follows it, or depends upon it, in the infinitive mood: as, "Cease to do evil; learn to do well;" "We should be prepared to render an account of our actions."

The preposition to, *though generally used before the latter verb, is sometimes properly omitted: as, "I heard him say it;" instead of, "to say it."*

See Vol. I. p. 272. Vol. II. p. 333.

It is better live on a little, than outlive a great deal.

You ought not walk too hastily.

I wish him not wrestle with his happiness.

I need not to solicit him to do a kind action.

I dare not to proceed so hastily, lest I should give offence.

I have seen some young persons to conduct themselves very discreetly.

The following sentences exemplify the notes and observations under RULE XII.

See Vol. I. p. 273. Vol. II. p. 333.

1. It is a great support to virtue, when we see a good mind to maintain its patience and tranquillity, under injuries and affliction, and to cordially forgive its oppressors.

It is the difference of their conduct, which makes us to approve the one, and to reject the other.

We should not be like many persons, to depreciate the virtues we do not possess.

To see young persons who are courted by health and pleasure, to resist all the allurements of vice, and to steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted them to be sincere.

And the multitude wondered, when they saw the lame to walk, and the blind to see.

RULE XIII.

In the use of words and phrases which, in point of time, relate to each other, a due regard to that relation should be observed. Instead of saying, "The Lord hath given, and the Lord hath taken away:" we should say, "The Lord gave, and the Lord hath taken away." Instead of, "I remember the family more than twenty years;" it should be, "I have remembered the family more than twenty years."

See Vol. I. p. 274. Vol. II. p. 334.

The next new year's day, I shall be at school three years.

And he that was dead, sat up, and began to speak.

I should be obliged to him, if he will gratify me in that particular.

And the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame walk, and the blind seeing.

I have compassion on the multitude, because they continue with me now three days.

In the treasury belonging to the Cathedral in this city, is preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities, which the imprudence, weakness, or necessities of princes, afford it, to extend its authority.

Fierce as he mov'd his silver shafts resound.

They maintained that scripture conclusion, that all mankind rise from one head.

John will earn his wages, when his service is completed.

Ye will not come unto me, that ye might have life.

Be that as it will, he cannot justify his conduct.

I have been at London a year, and seen the king last summer.

After we visited London, we returned, content and thankful, to our retired and peaceful habitation.

The following examples are adapted to the notes and observations under RULE XIII.

See Vol. I. p. 277. Vol. II. p. 335.

1. I purpose to go to London in a few months, and after I shall finish my business there, to proceed to America.

These prosecutions of William seem to be the most iniquitous measures pursued by the court, during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to have been a man of letters.

I always intended to have rewarded my son according to his merit.

It would, on reflection, have given me great satisfaction, to relieve him from that distressed situation.

It required so much care, that I thought I should have lost it before I reached home.

We have done no more than it was our duty to have done.

He would have assisted one of his friends, if he could do it without injuring the other; but as that could not have been done, he avoided all interference.

Must it not be expected, that he would have defended an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to have found an opportunity to have betrayed its author.

His sea sickness was so great, that I often feared he would have died before our arrival.

If these persons had intended to deceive, they would have taken care to have avoided, what would expose them to the objections of their opponents.

It was a pleasure to have received his approbation of my labours; for which I cordially thanked him.

It would have afforded me still greater pleasure, to receive his approbation at an earlier period: but to receive it at all, reflected credit upon me.

To be censured by him, would soon have proved an insuperable discouragement.

Him portion'd maids, apprentic'd orphans blest,
The young who labour, and the old who rest.

The doctor, in his lecture, said, that fever always produced thirst.

RULE XIV.

Participles have the same government as the verbs from which they are derived: as, "I am weary with hearing him;" "She is instructing us;" "The tutor is admonishing Charles."

See Vol. I. p. 285. Vol. II. p. 337.

Esteeming theirselves wise, they became fools.

Suspecting not only ye, but they also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, they as enemies to me; and he as a suspicious friend.

From having exposed hisself too freely in different climates, he entirely lost his health.

The examples which follow, are suited to the notes and observations under RULE XIV.

See Vol. I. p. 285. Vol. II. p. 337.

1. By observing of truth, you will command esteem, as well as secure peace.

He prepared them for this event, by the sending to them proper information.

A person may be great or rich by chance; but cannot be wise or good, without the taking pains for it.

Nothing could have made her so unhappy, as the marrying a man who possessed such principles.

The changing times and seasons, the removing and setting up kings, belong to Providence alone.

The middle station of life seems to be the most advantageously situated for gaining of wisdom. Poverty turns our thoughts too much upon the supplying our wants; and riches upon the enjoying our superfluities.

Pliny, speaking of Cato the Censor's disapproving the Grecian orators, expressed himself thus.

Propriety of pronunciation is the giving to every word that sound, which the most polite usage of the language appropriates to it.

The not attending to this rule, is the cause of a very common error.

This was in fact a converting the deposite to his own use.

2. There will be no danger of their spoiling their faces, or of their gaining converts.

For his avoiding that precipice, he is indebted to his friend's care.

It was from our misunderstanding the directions, that we lost our way.

In tracing of his history, we discover little that is worthy of imitation.

By reading of books written by the best authors, his mind became highly improved.

3. By too eager pursuit, he run a great risk of being disappointed.

He had not long enjoyed repose, before he begun to be weary of having nothing to do.

He was greatly heated, and drunk with avidity.

Though his conduct was, in some respects, exceptionable, yet he dared not commit so great an offence, as that which was proposed to him.

> A second deluge learning thus o'er-run:
> And the monks finish'd what the Goths begun.

If some events had not fell out very unexpectedly, I should have been present.

He would have went with us, had he been invited.

He returned the goods which he had stole, and made all the reparation in his power.

They have chose the part of honour and virtue.

His vices have weakened his mind, and broke his health.

He had mistook his true interest, and found himself forsook by his former adherents.

The bread that has been eat is soon forgot.

No contentions have arose amongst them since their reconciliation.

The cloth had no seam, but was wove throughout.

The French language is spoke in every state in Europe.

His resolution was too strong to be shook by slight opposition.

He was not much restrained afterwards, having took improper liberties at first.

He has not yet wore off the rough manners, which he brought with him.

You who have forsook your friends, are entitled to no confidence.

They who have bore a part in the labour, shall share the rewards.

When the rules have been wantonly broke, there can be no plea for favour.

He writes as the best authors would have wrote, had they writ on the same subject.

He heapt up great riches, but past his time miserably.

He talkt and stampt with such vehemence, that he was suspected to be insane.

RULE XV.

Adverbs, though they have no government of case, tense, &c. require an appropriate situation in the sentence, viz. *for the most part, before adjectives, after verbs active or neuter, and frequently between the auxiliary and the verb: as, "He made a very sensible discourse: he spoke unaffectedly and forcibly, and was attentively heard by the whole assembly."*

See Vol. I. p. 290. Vol. II. p. 341.

He was pleasing not often, because he was vain.

William nobly acted, though he was unsuccessful.

We may happily live, though our possessions are small.

From whence we may date likewise the period of this event.

It cannot be impertinent or ridiculous therefore to remonstrate.

He offered an apology, which being not admitted, he became submissive.

These things should be never separated.

Unless he have more government of himself, he will be always discontented.

Never sovereign was so much beloved by the people.

He was determined to invite back the king, and to call together his friends.

So well educated a boy gives great hopes to his friends.

Not only he found her employed, but pleased and tranquil also.

We always should prefer our duty to our pleasure.

It is impossible continually to be at work.

The heavenly bodies are in motion perpetually.

Having not known, or having not considered, the measures proposed, he failed of success.

My opinion was given on rather a cursory perusal of the book.

It is too common with mankind, to be engrossed, and overcome totally, by present events.

When the Romans were pressed with a foreign enemy, the women contributed all their rings and jewels voluntarily, to assist the government.

The following sentences exemplify the notes and observations under RULE XV.

See Vol. I. p. 291. Vol. II. p. 342.

1. They could not persuade him, though they were never so eloquent.

If some persons' opportunities were never so favourable, they would be too indolent to improve them.

2. He drew up a petition, where he too freely represented his own merits.

His follies had reduced him to a situation where he had much to fear, and nothing to hope.

It is reported that the prince will come here to-morrow.

George is active; he walked there in less than an hour.

Where are you all going in such haste?

Whither have they been since they left the city?

3. Charles left the seminary too early, since when he has made very little improvement.

Nothing is better worth the while of young persons, than the acquisition of knowledge and virtue.

RULE XVI.

Two negatives, in English, destroy one another, or are equivalent to an affirmative: as, "Nor did they not perceive him;" that is, "they did perceive him." "His language, though inelegant, is not ungrammatical;" that is, "it is grammatical."

See Vol. I. p. 293. Vol. II. p. 343.

Neither riches nor honours, nor no such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, nor take no shape nor semblance of disguise.

We need not, nor do not, confine his operations to narrow limits.

I am resolved not to comply with the proposal, neither at present, nor at any other time.

There cannot be nothing more insignificant than vanity.

Nothing never affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let no one disturb my retirement.

These people do not judge wisely, nor take no proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by no means permit it.

I have received no information on the subject, neither from him nor from his friend.

Precept nor discipline is not so forcible as example.

The king nor the queen was not at all deceived in the business.

RULE XVII.

Prepositions govern the objective case: as, "I have heard a good character of her;" "From him that is needy, turn not away;" "A word to the wise is sufficient for them;" "We may be good and happy without riches."

See Vol. I. p. 294. Vol. II. p. 344.

We are all accountable creatures, each for hisself.

They willingly, and of theirselves, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not who, in the company.

I hope it is not I who he is displeased with.

To poor we there is not much hope remaining.

Does that boy know who he speaks to? Who does he offer such language to?

It was not he that they were so angry with.

What concord can subsist between those who commit crimes, and they who abhor them?

The person who I travelled with, has sold the horse which he rode on during our journey.

It is not I he is engaged with.

Who did he receive that intelligence from?

The following examples are adapted to the notes and observations under RULE XVII.

See Vol. I. p. 294. Vol. II. p. 345.

1. To have no one whom we heartily wish well to, and whom we are warmly concerned for, is a deplorable state.

He is a friend whom I am highly indebted to.

2. On these occasions, the pronoun is governed by, and consequently agrees with, the preceding word.

They were refused entrance into, and forcibly driven from, the house.

3. We are often disappointed of things, which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed in that pleasure.

4. She finds a difficulty of fixing her mind.

Her sobriety is no derogation to her understanding.

There was no water, and he died for thirst.

We can fully confide on none but the truly good.

I have no occasion of his services.

Many have profited from good advice.

Many ridiculous practices have been brought in vogue.

The error was occasioned by compliance to earnest entreaty.

This is a principle in unison to our nature.

We should entertain no prejudices to simple and rustic persons.

They are at present resolved of doing their duty.

That boy is known under the name of the Idler.

Though conformable with custom, it is not warrantable.

This remark is founded in truth.

His parents think on him, and his improvements, with pleasure and hope.

His excuse was admitted of by his master.

What went ye out for to see?

There appears to have been a million men brought into the field.

His present was accepted of by his friends.

More than a thousand of men were destroyed.

It is my request, that he will be particular in speaking to the following points.

The Saxons reduced the greater part of Britain to their own power.

He lives opposite the Royal Exchange.

Their house is situated to the north-east side of the road.

The performance was approved of by all who understood it.

He was accused with having acted unfairly.

She has an abhorrence to all deceitful conduct.

They were some distance from home, when the accident happened.

His deportment was adapted for conciliating regard.

My father writes me very frequently.

Their conduct was agreeable with their profession.

We went leisurely above stairs, and came hastily below. We shall write up stairs this forenoon, and down stairs in the afternoon.

The politeness of the world has the same resemblance with benevolence, that the shadow has with the substance.

He had a taste of such studies, and pursued them earnestly.

When we have had a true taste for the pleasures of virtue, we can have no relish of those of vice.

How happy is it to know how to live at times by one's self, to leave one's self in regret, to find one's self again with pleasure! The world is then less necessary for us.

Civility makes its way among every kind of persons.

5. I have been to London, after having resided a year at France; and I now live in Islington.

They have just landed in Hull, and are going for Liverpool. They intend to reside some time at Ireland.

RULE XVIII.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns and pronouns: as, "Candour is to be approved and practised;" "If thou sincerely desire, and earnestly pursue virtue, she will assuredly be found by thee, and prove a rich reward;" "The master taught her and me to write;" "He and she were school-fellows."

See Vol. I. p. 301. Vol. II. p. 348.

Professing regard, and to act differently, discover a base mind.

Did he not tell me his fault, and entreated me to forgive him?

My brother and him are tolerable grammarians.

If he understand the subject, and attends to it industriously, he can scarcely fail of success.

You and us enjoy many privileges.

If a man have a hundred sheep, and one of them is gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

She and him are very unhappily connected.

To be moderate in our views, and proceeding temperately in the pursuit of them, is the best way to ensure success.

Between him and I there is some disparity of years; but none between him and she.

By forming themselves on fantastic models, and ready to vie with one another in the reigning follies, the young begin with being ridiculous, and end with being vicious and immoral.

The following sentences exemplify the notes and observations under RULE XVIII.

See Vol. I. p. 301. Vol. II. p. 349.

1. We have met with many disappointments; and, if life continue, shall probably meet with many more.

Rank may confer influence, but will not necessarily produce virtue.

He does not want courage, but is defective in sensibility.

These people have indeed acquired great riches, but do not command esteem.

Our season of improvement is short; and, whether used or not, will soon pass away.

He might have been happy, and is now fully convinced of it.

Learning strengthens the mind; and, if properly applied, will improve our morals too.

RULE XIX.

Some conjunctions require the indicative, some the subjunctive mood, after them. It is a general rule, that when something contingent or doubtful is implied, the subjunctive ought to be used: as, "If I were to write, he would not regard it;" "He will not be pardoned unless he repent."

Conjunctions that are of a positive and absolute nature, require the indicative mood. "As virtue advances, so vice recedes;" "He is healthy, because he is temperate."

See Vol. I. p. 303. Vol. II. p. 349.

If he acquires riches, they will corrupt his mind, and be useless to others.

Though he urges me yet more earnestly, I shall not comply, unless he advances more forcible reasons.

I shall walk in the fields to-day, unless it rains.

As the governess were present, the children behaved properly.

She disapproved the measure, because it were very improper.

Though he be high, he hath respect to the lowly.

Though he were her friend, he did not attempt to justify her conduct.

Whether he improve or not, I cannot determine.

Though the fact be extraordinary, it certainly did happen.

Remember what thou wert, and be humble.

O! that his heart was tender, and susceptible of the woes of others.

Shall then this verse to future age pretend,
Thou wert my guide, philosopher, and friend?

The examples which follow, are suited to the notes and observations under RULE XIX.

See Vol. I. p. 304. Vol. II. p. 350.

1. Despise not any condition, lest it happens to be your own.

Let him that is sanguine, take heed lest he miscarries.

Take care that thou breakest not any of the established rules.

If he does but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he is but expert in the business, he will find employment.

If he do but speak to display his abilities, he is unworthy of attention.

If he be but in health, I am content.

If he does promise, he will certainly perform.

Though he do praise her, it is only for her beauty.

If thou dost not forgive, perhaps thou wilt not be forgiven.

If thou do sincerely believe the truths of religion, act accordingly.

2. His confused behaviour made it reasonable to suppose that he were guilty.

He is so conscious of deserving the rebuke, that he dare not make any reply.

His apology was so plausible, that many befriended him, and thought he were innocent.

3. If one man prefer a life of industry, it is because he has an idea of comfort in wealth; if another prefers a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he aim at reputation, or hopes for some singular advantage.

Though the design be laudable, and is favourable to our interest, it will involve much anxiety and labour.

4. Unless he learns faster, he will be no scholar.

Though he falls, he shall not be utterly cast down.

On condition that he comes, I will consent to stay.

However that affair terminates, my conduct will be unimpeachable.

If virtue rewards us not so soon as we desire, the payment will be made with interest.

Till repentance composes his mind, he will be a stranger to peace.

Whether he confesses, or not, the truth will certainly be discovered.

If thou censurest uncharitably, thou wilt be entitled to no favour.

Though, at times, the ascent to the temple of virtue, appears steep and craggy, be not discouraged. Persevere until thou gainest the summit: there, all is order, beauty, and pleasure.

If Charlotte desire to gain esteem and love, she does not employ the proper means.

Unless the accountant deceive me, my estate is considerably improved.

Though self-government produce some uneasiness, it is light, when compared with the pain of vicious indulgence.

Whether he think as he speaks, time will discover.

If thou censure uncharitably, thou deservest no favour.

Though virtue appear severe, she is truly amiable.

Though suceess be very doubtful, it is proper that he endeavours to succeed.

5. If thou have promised, be faithful to thy engagement.

Though he have proved his right to submission, he is too generous to exact it.

Unless he have improved, he is unfit for the office.

6. If thou had succeeded, perhaps thou wouldst not be the happier for it.

Unless thou shall see the propriety of the measure, we shall not desire thy support.

Though thou will not acknowledge, thou canst not deny the fact.

7. If thou gave liberally, thou wilt receive a liberal reward.

Though thou did injure him, he harbours no resentment.

It would be well, if the report was only the misrepresentation of her enemies.

Was he ever so great and opulent, this conduct would debase him.

Was I to enumerate all her virtues, it would look like flattery.

Though I was perfect, yet would I not presume.

8. If thou may share in his labours, be thankful, and do it cheerfully.

Unless thou can fairly support the cause, give it up honourably.

Though thou might have foreseen the danger, thou couldst not have avoided it.

If thou could convince him, he would not act accordingly.

If thou would improve in knowledge, be diligent.

Unless thou should make a timely retreat, the danger will be unavoidable.

I have laboured and wearied myself, that thou may be at ease.

He enlarged on those dangers, that thou should avoid them.

9. Neither the cold or the fervid, but characters uniformly warm, are formed for friendship.

They are both praise-worthy, and one is equally deserving as the other.

He is not as diligent and learned as his brother.

I will present it to him myself, or direct it to be given to him.

Neither despise or oppose what you do not understand.

The house is not as commodious as we expected it would be.

I must, however, be so candid to own I have been mistaken.

There was something so amiable, and yet so piercing in his look, as affected me at once with love and terror.

——————" I gain'd a son;
And such a son, as all men hail'd me happy."

The dog in the manger would not eat the hay himself, nor suffer the ox to eat it.

As far as I am able to judge, the book is well written.

We should faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not as eminent, and as much esteemed, as he thinks himself to be.

The work is a dull performance; and is neither capable of pleasing the understanding, or the imagination.

There is no condition so secure, as cannot admit of change.

This is an event, which nobody presumes upon, or is so sanguine to hope for.

We are generally pleased with any little accomplishments of body or mind.

10. Be ready to succour such persons who need your assistance.

The matter was no sooner proposed, but he privately withdrew to consider it.

He has too much sense and prudence than to become a dupe to such artifices.

It is not sufficient that our conduct, as far as it respects others, appears to be unexceptionable.

The resolution was not the less fixed, that the secret was yet communicated to very few.

He opposed the most remarkable corruptions of the church of Rome, so as that his doctrines were embraced by great numbers.

He gained nothing further by his speech, but only to be commended for his eloquence.

He has little more of the scholar besides the name.

He has little of the scholar than the name.

They had no sooner risen, but they applied themselves to their studies.

From no other institution, besides the admirable one of juries, could so great a benefit be expected.

Those savage people seemed to have no other element but war.

Such men that act treacherously ought to be avoided.

Germany ran the same risk as Italy had done.

No errors are so trivial, but they deserve to be corrected.

RULE XX.

When the qualities of different things are compared, the latter noun or pronoun is not governed by the conjunction than *or* as, *but agrees with the verb, or is governed by the verb or the preposition, expressed or understood: as, "Thou art wiser than I;" that is, "than I am." "They loved him more than me;" that is, "more than they loved me." "The sentiment is well expressed by Plato, but much better by Solomon than him;" that is, "than by him."*

See Vol. I. p. 315. Vol. II. p. 356.

In some respects, we have had as many advantages as them; but in the article of a good library, they have had a greater privilege than us.

The undertaking was much better executed by his brother than he.

They are much greater gainers than me by this unexpected event.

They know how to write as well as him; but he is a much better grammarian than them.

Though she is not so learned as him, she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as him, nor so vain as her.

The following examples are adapted to the notes and observations under RULE XX.

See Vol. I. p. 315. Vol. II. p. 357.

1. Who betrayed her companion? Not me.

Who revealed the secrets he ought to have concealed? Not him.

Who related falsehoods to screen herself, and to bring an odium upon others? Not me; it was her.

There is but one in fault, and that is me.

Whether he will be learned or no, must depend on his application.

Charles XII. of Sweden, than who a more courageous person never lived, appears to have been destitute of the tender sensibilities of nature.

Salmasius (a more learned man than him has seldom appeared) was not happy at the close of life.

RULE XXI.

To avoid disagreeable repetitions, and to express our ideas in few words, an ellipsis, or omission of some words, is frequently admitted. Instead of saying, "He was a learned man, he was a wise man, and he was a good man;" we make use of the ellipsis, and say, "He was a learned, wise, and good man."

When the omission of words would obscure the sentence, weaken its force, or be attended with an impropriety, they must be expressed. In the sentence, "We are apt to love who love us," the word them *should be supplied. "A beautiful field and trees," is not proper language. It should be, "Beautiful fields and trees;" or, "A beautiful field and fine trees."*

See Vol. I. p. 319. Vol. II. p. 358.

I gladly shunned who gladly fled from me.

And this is it men mean by distributive justice, and is properly termed equity.

His honour, interest, religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth, virtue, religion, fell with him.

The fear of death, nor hope of life, could make him submit to a dishonest action.

An elegant house and furniture were, by this event, irrecoverably lost to the owner.

The examples which follow are suited to the notes and observations under RULE XXI.

See Vol. I. p. 320. Vol. II. p. 358.

1. These rules are addressed to none but the intelligent and the attentive.

The gay and the pleasing are, sometimes, the most insidious, and the most dangerous companions.

Old age will prove a joyless and a dreary season, if we arrive at it with an unimproved, or with a corrupted mind.

The more I see of his conduct, I like him better.

It is not only the duty, but interest of young persons, to be studious and diligent.

2. These counsels were the dictates of virtue, and the dictates of true honour.

Avarice and cunning may acquire an estate; but avarice and cunning cannot gain friends.

A taste for useful knowledge, will provide for us a great and noble entertainment, when others leave us.

Without firmness, nothing that is great can be undertaken; that is difficult or hazardous, can be accomplished.

The anxious man is the votary of riches; the negligent, of pleasure.

3. His crimes had brought him into extreme distress, and extreme perplexity.

He has an affectionate brother, and an affectionate sister, and they live in great harmony.

We must guard against too great severity, and facility of manners.

We should often recollect what the wisest men have said and written, concerning human happiness and vanity.

That species of commerce will produce great gain or loss.

Many days, and even weeks, pass away unimproved.

This wonderful action struck the beholders with exceeding astonishment.

The people of this country possess a healthy climate and soil.

They enjoy also a free constitution and laws.

4. His reputation and his estate were both lost by gaming.

This intelligence not only excited our hopes, but fears too.

His conduct is not scandalous; and that is the best can be said of it.

This was the person whom calumny had greatly abused, and sustained the injustice with singular patience.

He discovered some qualities in the youth, of a disagreeable nature, and to him were wholly unaccountable.

The captain had several men died in his ship, of the scurvy.

He is not only sensible and learned, but is religious too.

The Chinese language contains an immense number of words; and who would learn them must possess a great memory.

By presumption and by vanity, we provoke enmity, and we incur contempt.

In the circumstances I was at that time, my troubles pressed heavily upon me.

He has destroyed his constitution, by the very same errors that so many have been destroyed.

5. He is temperate, he is disinterested, he is benevolent; he is an ornament to his family, and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened, and to be confirmed by principle.

Perseverance in laudable pursuits, will reward all our toils, and will produce effects beyond our calculation.

It is happy for us, when we can calmly and deliberately look back on the past, and can quietly anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but recompensed even in this life.

All those possessed of any office, resigned their former commission.

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but command respect from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, a true Christian.

6. The temper of him who is always in the bustle of the world, will be often ruffled, and be often disturbed.

We often commend imprudently as well as censure imprudently.

How a seed grows up into a tree, and the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! There is a God that judgeth in the earth.

7. Changes are almost continually taking place, in men and in manners, in opinions and in customs, in private fortunes and public conduct.

Averse either to contradict or blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed before.

They are now reconciled to what they could not formerly be prompted, by any considerations.

Censure is the tax which a man pays the public for being eminent.

Reflect on the state of human life, and the society of men, as mixed with good and with evil.

8. In all stations and conditions, the important relations take place, of masters and servants, and husbands and wives, and parents and children, and brothers and friends, and citizens and subjects.

Destitute of principle, he regarded neither his family, nor his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, visionary notions, unacquainted with the world, unfit to live in it.

No rank, station, dignity of birth, possessions, exempt men from contributing their share to public utility.

9. Oh, my father! Oh, my friend! how great has been my ingratitude!

Oh, piety! virtue! how insensible have I been to your charms!

10. That is a property most men have, or at least may attain.

Why do ye that, which is not lawful to do on the sabbath days?

The showbread, which is not lawful to eat, but for the priests only.

Most, if not all the royal family, had quitted the place.

By these happy labours, they who sow and reap, will rejoice together.

RULE XXII.

All the parts of a sentence should correspond to each other: a regular and dependent construction, throughout, should be carefully preserved. The following sentence is therefore inaccurate: "He was more beloved, but not so much admired, as Cinthio." It should be, "He was more beloved than Cinthio, but not so much admired."

See Vol. I. p. 326. Vol. II. p. 363.

Several alterations and additions have been made to the work.

The first proposal was essentially different, and inferior to the second.

He is more bold and active, but not so wise and studious as his companion.

Thou hearest the sound of the wind, but thou canst not tell whence it cometh, and whither it goeth.

Neither has he, nor any other persons, suspected so much dissimulation.

The court of France, or England, was to be the umpire.

In the reign of Henry II. all foreign commodities were plenty in England.

There is no talent so useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and is, in common language, called discretion.

The first project was to shorten discourse, by cutting polysyllables into one.

I shall do all I can, to persuade others to take the same measures for their cure which I have.

The greatest masters of critical learning differ among one another.

Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me.

I do not suppose, that we Britons want a genius, more than the rest of our neighbours.

The deaf man, whose ears were opened, and his tongue loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are at any season of the year, pleasant to look upon; but never so much as in the opening of the spring.

The multitude rebuked them, because they should hold their peace.

The intentions of some of these philosophers, nay, of many, might and probably were good.

It is an unanswerable argument of a very refined age, the wonderful civilities that have passed between the nation of authors and that of readers.

It was an unsuccessful undertaking; which, although it has failed, is no objection at all to an enterprise so well concerted.

The reward is his due, and it has already, or will hereafter, be given to him.

By intercourse with wise and experienced persons, who know the world, we may improve and rub off the rust of a private and retired education.

Sincerity is as valuable, and even more valuable, than knowledge.

No person was ever so perplexed, or sustained the mortifications, as he has done to-day.

The Romans gave, not only the freedom of the city, but capacity for employments, to several towns in Gaul, Spain, and Germany.

Such writers have no other standard on which to form themselves, except what chances to be fashionable and popular.

Whatever we do secretly, shall be displayed and heard in the clearest light.

To the happiness of possessing a person of such uncommon merit, Boethius soon had the satisfaction of obtaining the highest honour his country could bestow.

CHAPTER II.

CONTAINING INSTANCES OF FALSE SYNTAX, PROMISCUOUSLY DISPOSED.

See the KEY, p. 367.

SECTION 1.

THOUGH great has been his disobedience and his folly, yet if he sincerely acknowledges his misconduct, he will be forgiven.

On these causes depend all the happiness or misery, which exist among men.

The property of James, I mean his books and furniture, were wholly destroyed.

This prodigy of learning, this scholar, critic, and antiquarian, were entirely destitute of breeding and civility.

That writer has given an account of the manner, in which Christianity has formerly been propagated among the heathens.

We adore the Divine Being, he who is from eternity to eternity.

Thou, Lord, who hath permitted affliction to come upon us, shall deliver us from it, in due time.

In this place, there were not only security, but an abundance of provisions.

By these attainments are the master honoured, and the scholars encouraged.

The sea appeared to be more than usually agitated.

Not one in fifty of those who call themselves deists, understand the nature of the religion they reject.

Virtue and mutual confidence is the soul of friendship. Where these are wanting, disgust or hatred often follow little differences.

Time and chance happeneth to all men; but every person do not consider who govern those powerful causes.

The active mind of man never or seldom rests satisfied with their present condition, howsoever prosperous.

Habits must be acquired of temperance and of self-denial, that we may be able to resist pleasure, and to endure pain, when either of them interfere with our duty.

The error of resting wholly on faith, or on works, is one of those seductions which most easily misleads men; under the semblance of piety, on the one hand, and of virtue on the other hand.

It was no exaggerated tale; for she was really in that sad condition that her friend represented her.

An army present a painful sight to a feeling mind.

The enemies who we have most to fear, are those of our own hearts.

Thou art the Messiah, the Son of God, who was to come into the world, and hast been so long promised and desired.

Thomas disposition is better than his brothers; and he appears to be the happiest man: but some degree of trouble is all mens portion.

Though remorse sleep sometimes during prosperity, it will awake surely in adversity.

It is an invariable law to our present condition, that every pleasure that are pursued to excess, convert themselves into poison.

If a man brings into the solitary retreat of age, a vacant, an unimproved mind, where no knowledge dawns, no ideas rise, which within itself has nothing to feed upon, many a heavy and many a comfortless day he must necessarily pass.

I cannot yield to such dishonourable conduct, neither at the present moment of difficulty, nor, I trust, under no circumstance whatever.

Themistocles concealed the enterprises of Pausanias, either thinking it base to betray the secrets trusted to his confidence, or imagined it impossible for such dangerous and ill-concerted schemes to take effect.

Pericles gained such an ascendant over the minds of the Athenians, that he might be said to attain a monarchical power in Athens.

Christ did applaud the liberality of the poor widow, who he had seen casting her two mites in the treasury.

A multiplicity of little kind offices, in persons frequently conversant with each other, is the bands of society and of friendship.

To do good to them that hate us, and, on no accasion, to seek revenge, is the duty of a Christian.

If a man profess a regard for the duties of religion, and neglect that of morality, that man's religion is vain.

Affluence might give us respect, in the eyes of the vulgar, but will not recommend us to the wise and good.

The polite, accomplished libertine, is but miserable amidst all his pleasures: the rude inhabitant of Lapland is happier than him.

The cheerful and the gay, when warmed by pleasure and by mirth, lose that sobriety and that self-denial, which is essential to the support of virtue.

SECTION 2.

See the KEY, p. 370.

THERE were, in the metropolis, much to amuse them, as well as many things to excite disgust.

How much is real virtue and merit exposed to suffer the hardships of a stormy life!

This is one of the duties which requires peculiar circumspection.

More complete happiness than that I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have, and ever will incline him to offend.

Whence have there arose such a great variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility much greater.

They that honour me, them will I honour.

He summonses me to attend, and I must summons the others.

Then did the officer lay hold of him, and executed him immediately.

Who is that person whom I saw you introduce, and present him to the duke?

I offer observations that a long and chequered pilgrimage have enabled me to make on man.

Every church and sect of people have a set of opinions peculiar to themselves.

May thou as well as me, be meek, patient, and forgiving.

These men were under high obligations to have adhered to their friend in every situation of life.

After I visited Europe, I returned to America.

Their example, their influence, their fortune, every talent they possess, dispenses blessings on all around them.

When a string of such sentences succeed one another, the effect is disagreeable.

I have lately been in Gibraltar, and have seen the commander in chief.

Propriety of pronunciation, is the giving to every word the sound which the politest usage of the language appropriates to it.

The book is printed very neat, and on a fine wove paper.

The fables of the ancients are many of them highly instructive.

He resembles one of those solitary animals, that has been forced from its forest, to gratify human curiosity.

There is not, nor ought not to be, such a thing as constructive treason.

He is a new created knight, and his dignity sits awkward on him.

Hatred or revenge are things deserving of censure, wherever they are found to exist.

If you please to employ your thoughts on that subject, you would easily conceive our miserable condition.

His speech contains one of the grossest and infamousest calumnies which ever was uttered.

A too great variety of studies dissipate and weaken the mind.

Those two authors have each of them their merit.

James was resolved to not indulge himself in such a cruel amusement.

The not attending to this rule, is the source of a very common error.

Calumny and detraction are sparks, which if you do not blow, they will go out of themselves.

Clelia is a vain woman, whom if we do not flatter, she will be disgusted.

That celebrated work was nearly ten years published, before its importance was at all understood.

Ambition is so insatiable that it will make any sacrifices to attain its objects.

A great mass of rocks thrown together by the hand of nature, with wildness and confusion, strike the mind with more grandeur, than if they were adjusted to one another with the accuratest symmetry.

SECTION 3.

See the KEY, p. 373.

He showed a spirit of forgiveness, and a magnanimity, that does honour to human nature.

They that honour me, I will honour; and them that despise me shall be lightly esteemed.

Reason's whole pleasure, all the joys of sense,
Lies in three words, health, peace, and competence.

Having thus began to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened, and will enlighten, every person who shall attentively study them.

When we succeed in our plans, its not to be attributed always to ourselves; the aid of others often promote the end, and claim our acknowledgment.

Their intentions were good; but wanting prudence, they mist the mark for which they aimed.

I have not, nor shall not consent to a proposal so unjust.

We have subjected ourselves to much expense, that thou may be well educated.

This treaty was made at earl Moreton the governor's castle.

Be especially careful, that thou givest no offence to the aged or helpless.

The business was no sooner opened, but it was cordially acquiesced in.

As to his general conduct, he deserved punishment as much, or more than his companion. He left a son of a singular character, and behaved so ill that he was put in prison.

If he does but approve my endeavours, it will be an ample reward.

I beg the favour of your acceptance of a copy of a view of the manufactories of the West Riding of the county of York.

I intended to have written the letter, before he urged me to it; and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the desertion of friends, and the diminution of his estate, were not able to shake his principles.

In his conduct was treachery, and in his words, faithless professions.

Though the measure be mysterious, it is worthy of attention.

Be solicitous to aid such deserving persons, who appear to be destitute of friends.

Ignorance, or the want of light, produce sensuality, covetousness, and those violent contests

with others about trifles, which occasions so much misery and crimes in the world.

He will one day reap the reward of his labour, if he is diligent and attentive. Till that period comes, let him be contented and patient.

To the resolutions which we have, upon due consideration, once adopted as rules of conduct, let us adhere firmly.

He has little more of the great man besides the title.

Though he was my superior in knowledge, he would not have thence a right to impose his sentiments.

That picture of the emperor's, is a very exact resemblance of him.

How happy are the virtuous, who can rest on the protection of the powerful arm, who made the earth and the heavens!

Prosperity and adversity may be improved equally; both the one and the other proceeds from the same author.

He acted conformable with his instructions, and cannot be censured justly.

The orators did not forget to enlarge themselves on so popular a subject.

The language of Divine Providence to all human agents, is, "Hitherto shalt thou come, and no farther."

Idle persons imagine, howsoever deficient they be in point of duty, they consult at least their own satisfaction.

Good as the cause is, it is one from which numbers are deserted.

The man is prudent which speaks little.

Section 4.

See the Key, p. 376.

He acted independent of foreign assistance.

Every thing that we here enjoy, change, decay, and come to an end. All float on the surface of the river, which is running to a boundless ocean, with a swift current.

The winter has not been as severe as we expected it to have been.

Temperance, more than medicines, are the proper means of curing many diseases.

They understand the practical part better than him; but he is much better acquainted with the theory than them.

When we have once drawn the line, by intelligence and precision, between our duty and sin, the line we ought on no occasion to transgress.

All those distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak stronger on this subject, nor behave nobler, than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and a few will pity him.

The peoples happiness is the statesmans honour.

We are in a perilous situation. On one side, and the other, dangers meet us; and each extreme shall be pernicious to virtue.

Several pictures of the Sardinian king were transmitted to France.

When I last saw him, he had grown considerably.

If we consult the improvement of mind, or the health of body, it is well known exercise is the great instrument for promoting both.

If it were them who acted so ungratefully, they are doubly in fault.

Whether virtue promotes our interest or no, we must adhere to her dictates.

We should be studious to avoid too much indulgence, as well as restraint, in our management of children.

No human happiness is so complete, as does not contain some imperfection.

His father cannot hope for this success, unless his son gives better proofs of genius, or applies himself with indefatigable labour.

The house framed a remonstrance, where they spoke with great freedom of the king's prerogative.

The conduct which has been mentioned, is one of those artifices which seduces men most easily, under appearance of benevolence.

This is the person who we are so much obliged to, and who we expected to have seen, when the favour was conferred.

He is a person of great property, but does not possess the esteem of his neighbours.

They were solicitous to ingratiate with those, who it was dishonourable to favour.

The great diversity which takes place among men, is not owing to a distinction that nature made in their original powers, as much as to the superior diligence, with which some have improved those powers beyond others.

While we are unoccupied in what is good, evil is at hand continually.

Not a creature is there that moves, nor a vegetable that grows, but what, when minutely examined, furnished materials of pious admiration.

What can be the reason of the committee having delayed this business?

I know not whether Charles was the author, but I understood it to be he.

A good and well-cultivated mind, is far more preferable than rank or riches.

Charity to the poor, when it is governed by knowledge and prudence, there are no persons who will not admit it to be a virtue.

His greatest concern, and highest enjoyment, were to be approved in the sight of his Creator.

Let us not set our hearts on such a mutable, such an unsatisfying world.

SECTION 5.

See the KEY, p. 379.

SHALL you attain success, without that preparation, and escape dangers without that precaution, which is required of others?

When we see bad men to be honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the joiner's.

Every member of the body, every bone, joint, and muscle, lie exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, are not sufficient to prevent them.

It is right said, that though faith justify us, yet works must justify our faith.

If an academy is established for the cultivation of our language, let them stop the license of translators, whose idleness and ignorance, if it be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher firmly believes, both the truth and importance of those principles which he inculcates upon others; and that he not only speculatively believes them, but has a lively and serious feeling of them.

It is not the uttering, or the hearing certain words, that constitute the worship of the Almighty.

It is the heart that praises, or prays. If the heart accompany not the words that are spoken, we offer a sacrifice of fools.

Neither flatter or contemn the rich or the great.

He has travelled much, and passed through many stormy seas and lands.

You must be sensible that there is, and can be no other person but me, who could give the information desired.

To be patient, resigned, and thankful, under afflictions and disappointments, demonstrate genuine piety.

Alvarez was a man of corrupt principles, and of detestable conduct; and, what is still worse, gloried in his shame.

As soon as the sense of a Supreme Being is lost, so soon the great check is taken off which keep under restraint the passions of men. Mean desires, low pleasures, takes place of the greater and the nobler sentiments, which reason and religion inspires.

We should be careful not to follow the example of many persons, to censure the opinions, manners, and customs of others, merely because they are foreign to us.

Steady application, as well as genius and abilities, are necessary to produce eminence.

There is, in that seminary, several students considerably skilled in mathematical knowledge.

If Providence clothe the grass of the field, and shelters and adorns the flowers that every where

grows wild amongst it, will he not clothe and protect his servants and children much more?

We are too often hurried with the violence of passion, or with the allurements of pleasure.

High hopes, and florid views, is a great enemy to tranquillity.

Year after year steal something from us; till the decaying fabric totters of itself, and crumbles at length into dust.

I intended to have finished the letter before the bearer called, that he might not have been detained; but I was prevented by company.

George is the most learned and accomplished of all the other students, that belong to the seminary.

This excellent and well written treatise, with others that might be mentioned, were the foundation of his love of study.

There can be no doubt but that the pleasures of the mind excel those of sense.

Section 6.

See the Key, p. 381.

The grand temple consisted of one great, and several smaller edifices.

Many would exchange gladly their honours, beauty, and riches, for that more quiet and humbler station, which you are now dissatisfied with.

Though the scene was a very affecting one, Louis showed a little emotion on the occasion.

The climate of England is not so pleasant as those of France, Spain, or Italy.

Much of the good and evil that happens to us in this world, are owing to apparently undesigned and fortuitous events: but it is the Supreme Being which secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, are dispositions highly culpable.

This task was the easier performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, who seemed to her another name for chastity.

He has not yet cast off all the regard for decency; and this is the most can be advanced in his favour.

The girls school was better conducted formerly than the boys.

The disappointments he has met with, or the loss of his much-loved friend, has occasioned a total derangement of his mental powers.

The concourse of people were so great, that with difficulty we passed through them.

All the women, children, and treasure, which remained in the city, fell under the victor's power.

They have already made great progress in their studies, and, if attention and diligence continues, will soon fulfil the expectations of their friends.

It is amazing his propensity to this vice, against every principle of interest and honour.

These kind of vices, though they inhabit the upper circles of life, are not less pernicious, than those we meet with amongst the lowest of men.

He acted agreeable to the dictates of prudence, though he were in a situation exceeding delicate.

If I had known the distress of my friend, it would be my duty to have relieved him: and it would always have yielded me pleasure to grant him that relief.

They admired the countryman's, as they called him, candour and uprightness.

The new set of curtains did not correspond to the old pair of blinds.

The tutor commends him for being more studious than any other pupils of the school.

> Two principles in human nature reign;
> Self-love to urge, and reason to restrain:
> Nor that a good, nor this a bad we call;
> Each works its end, to move or govern all.

Temperance and exercise, howsoever little they may be regarded, they are the best means of preserving health.

He has greatly blessed me; yes, even I, who, loaded with kindness, hath not been sufficiently grateful.

No persons feel the distresses of others, so much as them that have experienced distress themselves.

SECTION 7.

See the KEY, p. 384.

CONSTANTINOPLE was the point, in which was concentrated the learning and science of the world.

Disgrace not your station, by that grossness of sensuality, that levity of dissipation, or that insolence of rank, which bespeak a little mind.

A circle, a square, a triangle, or a hexagon, please the eye by their regularity, as beautiful figures.

His conduct was equally unjust as dishonourable.

Though, at first, he begun to defend himself, yet, when the proofs appeared against him, he dared not any longer to contend.

Many persons will not believe but what they are free from prejudices.

The pleasure or pain of one passion, differ from those of another.

The rise and fall of the tides, in this place, makes a difference of about twelve feet.

Five and seven make twelve, and one makes thirteen.

He did not know who to suspect.

I had intended yesterday to have walked out, but I have been again disappointed.

The court of Spain, who gave the order, were not aware of the consequence.

If the acquisitions he has made, and qualified him to be a useful member of society, should have been misapplied, he will be highly culpable.

There was much spoke and wrote on each side of the question; but I have chose to suspend my decision.

Was there no bad men in the world, who vex and distress the good, they might appear in the light of harmless innocence; but could have no opportunity for displaying fidelity and magnanimity, patience and fortitude.

The most ignorant, and the most savage tribes of men, when they have looked round on the earth, and on the heavens, could not avoid ascribing their origin to some invisible, designing cause, and felt a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, something more than complacency of temper and affability of manners, are requisite to form a worthy man, or a true Christian.

One of the first, and the most common extreme in moral conduct, is placing all virtue in justice, or in generosity.

It is an inflexible regard to principle, which has ever marked the characters of them who distinguished themselves eminently in public life; who patronised the cause of justice against powerful oppressors; in critical times, have supported the

falling rights and liberties of men; and reflected honour on their nation and country.

When it is with regard to trifles, that diversity or contrariety of opinions show themselves, it is childish in the last degree, if this becomes the ground of estranged affection. When, from such a cause, there arise any breach of friendship, human weakness is discovered then in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest might vary from that of their friends, according as their lines of life diverge, or as their temper, and habits of thought, presents objects under different points of view. But with candid and liberal minds, unity of affection still will be preserved.

Desires and wishes are the first spring of action. When they become exorbitant, the whole of the character is like to be tainted. If we should suffer our fancies to create to themselves, worlds of ideal happiness; if we should feed our imagination with plans of opulence and of splendour; if we should fix to our wishes certain stages of a high advancement, or certain degrees of an uncommon reputation, as the sole station of our felicity; the assured consequence shall be, that we will become unhappy under our present state; that we shall be unfit for acting the part, and for discharging the duties that belong to it; and we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

Maria always appears amiably. She never speaks severe or contemptuous.*

---

* Young persons who study grammar, find it difficult to decide, in particular constructions, whether an adjective, or an adverb, ought to be used. A few observations on this point, may serve to inform their judgment, and direct their determination.—They should carefully attend to the definitions of the adjective and the adverb; and consider whether, in the case in question, *quality*, or *manner*, is indicated. In the former case, an adjective is proper; in the latter, an adverb. A number of examples will illustrate this direction, and prove useful on other occasions.

She looks cold—She looks coldly on him.

He feels warm—He feels warmly the insult offered to him.

He became sincere and virtuous—He became sincerely virtuous.

She lives free from care—He lives freely at another's expense.

Harriet always appears neat—She dresses neatly.

Charles has grown great by his wisdom—He has grown greatly in reputation.

They now appear happy—They now appear happily in earnest.

The statement seems exact—The statement seems exactly in point.

The verb *to be*, in all its moods and tenses, generally requires the word immediately connected with it to be an adjective, not an adverb; and, consequently, when this verb can be substituted for any other, without varying the sense or the construction, that other verb must also be connected with an adjective. The following sentences elucidate these observations: "This is agreeable

---

agreeable to our interest; That behaviour was not suitable to his station; Rules should be conformable to sense:" "The rose
is   is
smells sweet; How sweet the hay smells! How delightful the
is   are
country appears! How pleasant the fields look! The clouds
are   was   is
look dark; How black the sky looked! The apple tastes sour;
were   is
How bitter the plums tasted! He feels happy." In all these sentences, we can, with perfect propriety, substitute some tenses of the verb *to be* for the other verbs. But in the following sentences, we cannot do this: "The dog smells disagreeably; George feels exquisitely; How pleasantly she looks at us!"

The directions contained in this note are offered as useful, not as complete and unexceptionable. Anomalies in language every where encounter us: but we must not reject rules, because they are attended with exceptions.

PART IV.

EXERCISES IN PUNCTUATION.

CHAPTER I.

SENTENCES WHICH REQUIRE THE APPLICATION OF THE COMMA, DISPOSED UNDER THE PARTICULAR RULES.

RULE I.

See Vol. I. p. 392. Vol. II. p. 389.

THE tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomenter of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth are mere combinations in pleasure.

The indulgence of harsh dispositions is the introduction to future misery.

The intermixture of evil in human society serves to exercise the suffering graces and virtues of the good.

RULE II.

See Vol. I. p. 392. Vol. II. p. 388.

Gentleness is in truth the great avenue to mutual enjoyment.

Charity like the sun brightens all its objects.

The tutor by instruction and discipline lays the foundation of the pupil's future honour.

Trials in this stage of being are the lot of man.

No assumed behaviour can always hide the real character.

The best men often experience disappointments.

Advice should be seasonably administered.

RULE III.

See Vol. I. p. 393. Vol. II. p. 388.

Self-conceit presumption and obstinacy blast the prospect of many a youth.

In our health life possessions connexions pleasures there are causes of decay imperceptibly working.

Discomposed thoughts agitated passions and a ruffled temper poison every pleasure of life.

Vicissitudes of good and evil of trials and consolations fill up the life of man.

Health and peace a moderate fortune and a few friends sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man or of the world's mutability.

RULE IV.

See Vol. I. p. 394. Vol. II. p. 389.

An idle trifling society is near akin to such as is corrupting.

Conscious guilt renders us mean-spirited timorous and base.

An upright mind will never be at a loss to discern what is just and true lovely honest and of good report.

The vicious man is often looking round him with anxious and fearful circumspection.

True friendship will at all times avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

See Vol. I. p. 394. Vol. II. p. 389.

The man of virtue and honour will be trusted relied upon and esteemed.

Deliberate slowly execute promptly.

A true friend unbosoms freely advises justly assists readily adventures boldly takes all patiently

defends resolutely and continues a friend unchangeably.

Sensuality contaminates the body depresses the understanding deadens the moral feelings of the heart and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is to be employed in doing justly loving mercy and walking humbly with our Creator.

RULE VI.

See Vol. I. p. 395. Vol. II. p. 390.

This unhappy person had often been seriously affectionately admonished but in vain.

To live soberly righteously and piously comprehends the whole of our duty.

When thy friend is calumniated openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

See Vol. I. p. 395. Vol. II. p. 390.

True gentleness is native feeling heightened and improved by principle.

The path of piety and virtue pursued with a firm and constant spirit will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation altering their appearance every moment and passing into some new forms.

What can be said to alarm those of their danger who intoxicated with pleasures become giddy and insolent; who flattered by the illusions of prosperity make light of every serious admonition which their friends and the changes of the world give them?

RULE VIII.

See Vol. I. p. 395. Vol. II. p. 391.

If from any internal cause a man's peace of mind be disturbed in vain we load him with riches or honours.

Gentleness delights above all things to alleviate distress; and if it cannot dry up the falling tear to sooth at least the grieving heart.

Wherever Christianity prevails it has discouraged and in some degree abolished slavery.

We may rest assured that by the steady pursuit of virtue we shall obtain and enjoy it.

RULE IX.

See Vol. I. p. 396. Vol. II. p. 391.

Continue my dear children to make virtue your principal study.

To you my worthy benefactors am I indebted under Providence for all I enjoy.

Canst thou expect thou betrayer of innocence to escape the hand of vengeance?

Come then companion of my toils let us take fresh courage persevere and hope to the end.

RULE X.

See Vol. I. p. 396. Vol. II. p. 392.

Peace of mind being secured we may smile at misfortunes.

Virtue abandoned and conscience reproaching us we become terrified with imaginary evils.

Charles having been deprived of the help of tutors his studies became totally neglected.

To prevent further altercation I submitted to the terms proposed.

To enjoy present pleasure he sacrificed his future ease and reputation.

To say the least they have betrayed great want of prudence.

RULE XI.

See Vol. I. p. 396. Vol. II. p. 392.

Hope the balm of life sooths us under every misfortune.

Content the offspring of virtue dwells both in retirement and in the active scenes of life.

Confucius the great Chinese philosopher was eminently good as well as wise.

The patriarch Joseph is an illustrious example of chastity resignation and filial affection.

RULE XII.

See Vol. I. p. 396. Vol. II. p. 393.

Nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself the less he likes to hear another talked of.

Nothing more strongly inculcates resignation than the experience of our own inability to guide ourselves.

The friendships of the world can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

See Vol. I. p. 397. Vol. II. p. 393.

He who is a stranger to industry may possess but he cannot enjoy.

Contrition though it may melt ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment not for his chief felicity.

It is the province of superiors to direct of inferiors to obey; of the learned to be instructive of the ignorant to be docile; of the old to be communicative of the young to be attentive and diligent.

Though unavoidable calamities make a part yet they make not the chief part of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit often interrupts the good order and breaks the peace of society.

RULE XIV.

See Vol. I. p. 397. Vol. II. p. 394.

Vice is not of such a nature that we can say to it "Hitherto shalt thou come and no further."

One of the noblest of the Christian virtues is "to love our enemies."

Many too confidently say to themselves "My mountain stands strong and it shall never be removed."

We are strictly enjoined "not to follow a multitude to do evil."

RULE XV.

See Vol. I. p. 398. Vol. II. p. 394.

The gentle mind is like the smooth stream which reflects every object in its just proportion and in its fairest colours.

Beware of those rash and dangerous connexions which may afterwards load you with dishonour.

Blind must that man be who discerns not the most striking marks of a Divine government exercised over the world.

It is labour only which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind there is an incomparable charm.

They who raise envy will easily incur censure.

Many of the evils which occasion our complaints of the world are wholly imaginary.

He who is good before invisible witnesses is eminently so before the visible.

His conduct so disinterested and generous was universally approved.

RULE XVI.

See Vol. I. p. 398. Vol. II. p. 395.

The fumes which arise from a heart boiling with violent passions never fail to darken and trouble the understanding.

If we delay till to-morrow what ought to be done to-day we overcharge the morrow with a burden which belongs not to it.

By whatever means we may at first attract the attention we can hold the esteem and secure the hearts of others only by amiable dispositions and the accomplishments of the mind.

If the mind sow not corn it will plant thistles.

One day is sufficient to scatter our prosperity and bring it to nought.

Graceful in youth are the tears of sympathy and the heart that melts at the tale of wo.

The ever active and restless power of thought if not employed about what is good will naturally and unavoidably engender evil.

He who formed the heart certainly knows what passes within it.

To be humble and modest in opinion to be vigilant and attentive in conduct to distrust fair appearances and to restrain rash desires are instructions which the darkness of our present state should strongly inculcate.

RULE XVII.

See Vol. I. p. 399. Vol. II. p. 396.

The greatest misery is to be condemned by our own hearts.

The greatest misery that we can endure is to be condemned by our own hearts.

Charles's highest enjoyment was to relieve the distressed and to do good.

The highest enjoyment that Charles ever experienced was to relieve the distressed and to do good.

RULE XVIII.

See Vol. I. p. 399. Vol. II. p. 396.

If opulence increases our gratifications it increases in the same proportion our desires and demands.

He whose wishes respecting the possessions of this world are the most reasonable and bounded is

likely to lead the safest and for that reason the most desirable life.

By aspiring too high we frequently miss the happiness which by a less ambitious aim we might have gained.

By proper management we prolong our time: we live more in a few years than others do in many.

In your most secret actions suppose that you have all the world for witnesses.

In youth the habits of industry are most easily acquired.

What is the right path few take the trouble of inquiring.

RULE XIX.

See Vol. I. p. 400. Vol. II. p. 397.

Providence never intended that any state here should be either completely happy or entirely miserable.

As a companion he was severe and satirical; as a friend captious and dangerous; in his domestic sphere harsh jealous and irascible.

If the Spring put forth no blossoms in Summer there will be no beauty and in Autumn no fruit. So if youth be trifled away without improvement manhood will be contemptible and old age miserable.

RULE XX.

See Vol. I. p. 400. Vol. II. p. 398.

Be assured then that order frugality and economy are the necessary supports of every personal and private virtue.

I proceed secondly to point out the proper state of our temper with respect to one another.

Here every thing is in stir and fluctuation ; there all is serene steady and orderly.

I shall make some observations first on the external and next on the internal condition of man.

Sometimes timidity and false shame prevent our opposing vicious customs ; frequently expectation and interest impel us strongly to comply.

CHAPTER II.

SENTENCES REQUIRING THE INSERTION OF THE SEMICOLON AND COMMA.

See Vol. I. p. 402. Vol. II. p. 399.

That darkness of character where we can see no heart those foldings of art through which no native affection is allowed to penetrate present an object unamiable in every season of life but particularly odious in youth.

To give an early preference to honour above gain when they stand in competition to despise every advantage which cannot be attained without dishonest arts to brook no meanness and to stoop to no dissimulation are the indications of a great mind the presages of future eminence and usefulness in life.

As there is a worldly happiness which God perceives to be no other than disguised misery as there are worldly honours which in his estimation are reproach so there is a worldly wisdom which in his sight is foolishness.

The passions are the chief destroyers of our peace the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship hell of fierceness and animosity.

The path of truth is a plain and a safe path that of falsehood is a perplexing maze.

Modesty is one of the chief ornaments of youth and it has ever been esteemed a presage of rising merit.

Life with a swift though insensible course glides away and like a river which undermines its banks gradually impairs our state.

The violent spirit like troubled waters renders back the images of things distorted and broken and communicates to them all that disordered motion which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order may be compared to the celestial bodies which move in regular courses and by stated laws whose influence is beneficent whose operations are quiet and tranquil.

CHAPTER III.

SENTENCES REQUIRING THE APPLICATION OF THE COLON, &c.

See Vol. I. p. 403. Vol. II. p. 401.

The three great enemies to tranquillity are vice superstition and idleness vice which poisons and disturbs the mind with bad passions superstition which fills it with imaginary terrors idleness which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake and to steer a safe course through a troubled and stormy ocean require different talents and alas! human life oftener resembles the stormy ocean than the unruffled lake.

When we look forward to the year which is beginning what do we behold there? All my brethren is a blank to our view a dark unknown presents itself.

Happy would the poor man think himself if he could enter on all the treasures of the rich and happy for a short time he might be but before he had long contemplated and admired his state his possessions would seem to lessen and his cares would grow.

By doing or at least endeavouring to do our duty to God and man by acquiring an humble trust in the mercy and favour of God through Jesus Christ by cultivating our minds and properly employing

our time and thoughts by governing our passions and our temper by correcting all unreasonable expectations from the world and from men and in the midst of worldly business habituating ourselves to calm retreat and serious recollection by such means as these it may be hoped that through the Divine blessing our days shall flow in a stream as unruffled as the human state admits.

A metaphor is a comparison expressed in an abridged form but without any of the words that denote comparison as "To the upright there ariseth light in darkness."

All our conduct towards men should be influenced by this important precept "Do unto others as you would that others should do unto you."

Philip III. king of Spain when he drew near the end of his days seriously reflecting on his past life and greatly affected with the remembrance of his mispent time expressed his deep regret in these terms "Ah! how happy would it have been for me had I spent in retirement these twenty-three years that I have possessed my kingdom."

Often is the smile of gaiety assumed whilst the heart aches within though folly may laugh guilt will sting.

There is no mortal truly wise and restless at once wisdom is the repose of minds.

CHAPTER IV.

SENTENCES WHICH REQUIRE THE INSERTION OF THE PERIOD, &c.*

See Vol. I. p. 405. Vol. II. p. 403.

The absence of Evil is a real Good peace Quiet exemption from pain should be a continual feast

Worldly happiness ever tends to destroy itself By corrupting the heart it fosters the loose and the Violent passions It engenders noxious habits and taints the mind with false Delicacy which makes it feel a Thousand unreal Evils

Feeding the hungry clothing the Naked comforting the afflicted yield more pleasure than we receive from those actions which respect only Ourselves benevolence may in this view be termed the most refined self-love

The Resources of Virtue remain entire When the Days of trouble come they remain with us in Sickness as in Health in Poverty as in the midst of

* As every learner is supposed to know, that the first word in a sentence must have a capital letter, there would be little exercise of his judgment, in applying the period, if no words were distinguished by capital letters, but such as propriety required. The compiler has, therefore, in this and the following chapters, affixed capitals to many words, which should properly begin with small letters. This method, besides the use chiefly intended, will serve to exercise the student in the proper application of capital letters.

Riches in our dark and solitary Hours no less than when surrounded with friends and cheerful Society The mind of a good man is a kingdom to him and he can always enjoy it

We ruin the Happiness of life When we attempt to raise it too high a tolerable and comfortable State is all that we can propose to ourselves On Earth peace and Contentment not Bliss nor Transport are the full Portion of Man Perfect joy is reserved for Heaven

If we look around us we shall perceive that the Whole Universe is full of Active Powers action is indeed the Genius of Nature by Motion and exertion the System of Being is preserved in Vigour by its different parts always acting in Subordination one to another the Perfection of the Whole is carried on The Heavenly Bodies perpetually revolve day and Night incessantly repeat their appointed course Continual operations are going on In the Earth and in the Waters nothing stands still

Constantine the Great was advanced to the sole Dominion of the Roman World A D 325 and soon after openly professed the Christian Faith

The Letter concludes with this Remarkable Postscript "P S Though I am innocent of the Charge and have been bitterly persecuted yet I cordially forgive my Enemies and Persecutors"

The last Edition of that valuable Work was carefully compared with the Original MS

CHAPTER V.

SENTENCES REQUIRING THE APPLICATION OF THE DASH; OF THE NOTES OF INTERROGATION AND EXCLAMATION; AND OF THE PARENTHETICAL CHARACTERS.

See Vol. I. p. 406. Vol. II. p. 405.

Beauty and Strength combined with Virtue and Piety how lovely in the sight of men how pleasing to Heaven peculiarly pleasing because with every Temptation to deviate they voluntarily walk in the Path of Duty

Something there is more needful than expense
And something previous e'en to taste 'tis sense

" I'll live to-morrow" will a wise man say
To-morrow is too late then live to-day

Gripus has long been ardently endeavouring to fill his Chest and lo it is now full Is he happy and does he use it Does he gratefully think of the Giver of all good Things Does he distribute to the Poor Alas these Interests have no Place in his breast

What is there in all the pomp of the world the Enjoyments of Luxury the Gratification of Passion comparable to the tranquil Delight of a good Conscience

To lie down on the Pillow after a Day spent in Temperance in beneficence and in piety how sweet is it

We wait till to-morrow to be Happy alas Why not To-day shall we be younger Are we sure we shall be healthier Will our passions become feebler and our love of the world less

What shadow can be more vain than the life of a great Part of Mankind of all that eager and bustling Crowd which we behold on Earth how few discover the path of true Happines How few can we find whose Activity has not been misemployed and whose Course terminates not in Confessions of Disappointment

On the one Hand are the Divine Approbation and immortal Honour on the other remember and beware are the stings of Conscience and endless Infamy

As in riper Years all unseasonable Returns to the Levity of Youth ought to be avoided an Admonition which equally belongs to both the Sexes still more are we to guard against those intemperate Indulgences of Pleasure to which the young are unhappily prone

The bliss of man could pride that blessing find
Is not to act or think beyond mankind

Or why so long in life if long can be
Lent Heav'n a parent to the poor and me

CHAPTER VI.

PROMISCUOUS EXAMPLES OF DEFECTIVE PUNCTUATION.

See the KEY, p. 407.

SECTION 1.

Examples in Prose.

WHEN Socrates was asked what man approached the nearest to perfect happiness he answered That Man who has the fewest Wants

She who studies her Glass neglects her Heart

Between Passion and Lying there is not a Finger's breadth

The freer we feel ourselves in the Presence of others the more free are they he who is free makes free

Addison has remarked with equal Piety and Truth that the Creation is a perpetual Feast to the Mind of a good Man

He who shuts out all evasion when he promises loves truth

The laurels of the Warrior are dyed in Blood and bedewed with the Tears of the Widow and the Orphan

Between Fame and true Honour a Distinction is to be made the former is a loud and noisy Applause the latter a more silent and internal Homage Fame floats on the Breath of the Multitude Honour rests on the Judgment of the Thinking Fame may give

Praise while it withholds Esteem true Honour implies Esteem mingled with respect The one regards Particular distinguished Talents the other looks up to the whole character

There is a certain species of religion if we can give it that Name which is placed wholly in Speculation and Belief in the Regularity of external Homage or in fiery Zeal about contested Opinions

Xenophanes who was reproached with being timorous because he would not venture his Money in a Game at Dice made this manly and sensible Reply I confess I am exceedingly timorous for I dare not commit an evil Action

He loves nobly I speak of Friendship who is not jealous when he has Partners of love

Our happiness consists in the Pursuit much more than in the Attainment of any Temporal Good

Let me repeat it He only is great who has the Habits of Greatness

Prosopopoeia or Personification is a Rhetorical Figure by which we attribute Life and Action to inanimate objects as the Ground thirsts for Rain the Earth smiles with Plenty

The proper and rational Conduct of Men with Regard to Futurity is regulated by two Considerations First that much of What it contains must remain to us absolutely Unknown Next that there are also Some Events in it which may be certainly known and foreseen

The Gardens of the World produce only deciduous flowers Perennial ones must be sought in the

Delightful Regions Above Roses without Thorns are the Growth of Paradise alone

How many Rules and maxims of Life might be spared could we fix a principle of Virtue within and inscribe the living Sentiment of the Love of God in the affections he who loves righteousness is Master of all the distinctions in Morality

He who from the Benignity of his Nature erected this World for the abode of Men He who furnished it so richly for our accommodation and stored it with so much Beauty for our Entertainment He who since first we entered into Life hath followed us with such a Variety of Mercies this Amiable and Beneficent Being surely can have no pleasure in our Disappointment and Distress He knows our Frame he remembers we are dust and looks to frail Man we are assured with such Pity as a Father beareth to his children

One of the first Lessons both of Religion and of Wisdom is to moderate our Expectations and Hopes and not to set forth on the Voyage of Life like Men who expect to be always carried forward with a favourable Gale Let us be satisfied if the Path we tread be easy and smooth though it be not strewed with Flowers

Providence never intended that the Art of living happily in this World should depend on that deep Penetration that acute sagacity and those Refinements of Thought which few possess it has dealt more graciously with us and made happiness depend

on Uprightness of Intention much more than on Extent of Capacity

Most of our Passions flatter us in their Rise But their Beginnings are treacherous their Growth is imperceptible and the Evils which they carry in their Train lie concealed until their Dominion is established what Solomon says of one of them holds true of them all that their Beginning is as When one letteth out Water it issues from a small Chink which once might have been easily stopped but being neglected it is soon widened by the Stream till the Bank is at last totally thrown down and the Flood is at Liberty to deluge the whole plain

Prosperity debilitates instead of strengthening the Mind Its most common effect is to create an extreme sensibility to the slightest Wound It foments impatient Desires and raises Expectations which no Success can satisfy It fosters a false Delicacy which sickens in the midst of Indulgence by repeated Gratification It blunts the feelings of Men to what is pleasing and leaves them unhappily acute to whatever is uneasy Hence the Gale which another would scarcely feel is to the prosperous a rude Tempest Hence the Rose-leaf doubled below them on the Couch as it is told of the effeminate Sybarite breaks their Rest Hence the Disrespect shown by Mordecai preyed with such Violence on the Heart of Haman

Anxiety is the Poison of Human Life it is the Parent of many Sins and of more Miseries in a World where every thing is so doubtful where we

may succeed in our Wish and be miserable where we may be disappointed and be blessed in the Disappointment what mean this restless Stir and Commotion of Mind Can our Solicitude alter the Course or unravel the Intricacy of Human Events Can our Curiosity pierce through the Cloud which the Supreme Being hath made impenetrable to Mortal Eye

No situation is so remote and no Station so unfavourable as to preclude access to the happiness of a future State A Road is opened by the Divine Spirit to those blissful Habitations from all Corners of the Earth and from all Conditions of Human Life from the peopled City and from the solitary Desert from the Cottages of the Poor and from the Palaces of Kings from the Dwellings of Ignorance and Simplicity and from the Regions of Science and Improvement

The Scenes which present themselves at our entering upon the World are commonly flattering Whatever they be in themselves the lively Spirits of the Young gild every opening Prospect The Field of Hope appears to stretch wide Before them Pleasure seems to put forth its Blossoms On every Side Impelled by Desire forward they rush with inconsiderate Ardour prompt to decide and to choose averse to hesitate or to Inquire credulous because untaught by Experience rash because unacquainted with Danger headstrong because unsubdued by Disappointment Hence arise the Perils to which they are exposed and which too often from

Want of Attention to faithful Admonition precipitate them into Ruin irretrievable

By the unhappy Excesses of irregular Pleasure in Youth how many amiable Dispositions are corrupted or destroyed how many rising Capacities and Powers are suppressed How many flattering Hopes of Parents and Friends are totally extinguished Who but must drop a Tear over Human Nature When he beholds that Morning which arose so bright overcast with such untimely Darkness that Sweetness of Temper which once engaged many Hearts that Modesty which was so prepossessing those Abilities which promised extensive Usefulness all sacrificed at the Shrine of low Sensuality and one who was formed for passing through Life in the midst of Public Esteem cut off by his Vices at the Beginning of his Course or sunk for the whole of it into Insignificance and Contempt These O sinful Pleasure are thy Trophies It is thus that co-operating with the Foe of God and Man thou degradest Human Honour and blastest the opening Prospects of Human Felicity.

SECTION 2.

Examples in Poetry.

Key, p. 415.

WHERE thy true treasure Gold says not in me
And not in me the Diamond Gold is poor

The scenes of business tell us what are men
The scenes of pleasure What is all beside

Wo then apart if wo apart can be
From mortal man and fortune at our nod
The gay rich great triumphant and august
What are they The most happy strange to say
Convince me most of human misery

All this dread order break for whom for thee
Vile worm O madness pride impiety

Man like the generous vine supported lives
The strength he gains is from th embrace he gives

Know Nature s children all divide her care
The fur that warms a monarch warm d a bear
While man exclaims see all things for my use
See man for mine replies a pamper d goose
And just as short of reason he must fall
Who thinks all made for one not one for all

The Almighty from his throne on earth surveys
Nought greater than an honest humble heart
An humble heart his residence pronounc d
His second seat

Bliss there is none but unprecarious bliss
That is the gem sell all and purchase that
Why go a begging to contingencies
Not gain d with ease nor safely lov d if gain d

There is a time when toil must be preferr d
Or joy by mistim d fondness is undone
A man of pleasure is a man of pains

Thus nature gives us let it check our pride
The virtue nearest to our vice allied

See the sole bliss Heav n could on all bestow
Which who but feels can taste but thinks can know
Yet poor with fortune and with learning blind
The bad must miss the good untaught will find

Whatever is is right This world tis true
Was made for Cæsar but for Titus too
And which more blest who chain d his country say
Or he whose virtue sigh d to lose a day

The first sure symptom of a mind in health
Is rest of heart and pleasure felt at home

True happiness resides in things unseen
No smiles of fortune ever bless the bad
Nor can her frowns rob innocence of joy

Oh the dark days of vanity while here
How tasteless and how terrible when gone
Gone they ne er go when past they haunt us still

Father of light and life Thou good supreme
O teach me what is good Teach me thyself
Save me from folly vanity and vice
From ev ry low pursuit and feed my soul
With knowledge conscious peace and virtue pure
Sacred substantial never fading bliss

If I am right thy grace impart
Still in the right to stay
If I am wrong Oh teach my heart
To find that better way

Save me alike from foolish pride
Or impious discontent
At aught thy wisdom has denied
Or aught thy goodness lent

O lost to virtue lost to manly thought
Lost to the noble sallies of the soul
Who think it solitude to be alone
Communion sweet communion large and high
Our reason guardian angel and our God
Then nearest these when others most remote
And all ere long shall be remote but these

Benevolence.

God loves from whole to parts but human soul
Must rise from individual to the whole
Self-love but serves the virtuous mind to wake
As the small pebble stirs the peaceful lake

The centre mov d a circle straight succeeds
Another still and still another spreads
Friend parent neighbour first it will embrace
His country next and next all human race
Wide and more wide th o erflowings of the mind
Take ev ry creature in of ev ry kind
Earth smiles around with boundless bounty bless d
And Heav n beholds its image in his breast

Happiness.

Know then this truth enough for man to know
Virtue alone is happiness below
The only point where human bliss stands still
And tastes the good without the fall to ill
Where only merit constant pay receives
Is bless d in what it takes and what it gives
The joy unequall d if its end it gain
And if it lose attended with no pain
Without satiety tho e er so bless d
And but more relish d as the more distress d
The broadest mirth unfeeling folly wears
Less pleasing far than virtue s very tears
Good from each object from each place acquir d
For ever exercis d yet never tir d
Never elated while one man s oppress d
Never dejected while another s bless d
And where no wants no wishes can remain
Since but to wish more virtue is to gain

Gratitude.

When all thy mercies O my God
My rising soul surveys
Transported with the view I m lost
In wonder love and praise

O how shall words with equal warmth
The gratitude declare
That glows within my ravish d heart
But thou canst read it there

Thy providence my life sustain d
And all my wants redress d
When in the silent womb I lay
And hung upon the breast

To all my weak complaints and cries
Thy mercy lent an ear
Ere yet my feeble thoughts had learnt
To form themselves in pray r

Unnumber d comforts to my soul
Thy tender care bestow d
Before my infant heart conceiv d
From whom those comforts flow d

When in the slipp ry paths of youth
With heedless steps I ran
Thine arm unseen convey d me safe
And led me up to man

Through hidden dangers toils and death
It gently clear d my way
And through the pleasing snares of vice
More to be fear d than they

When worn with sickness oft hast thou
With health renew d my face
And when in sin and sorrow sunk
Reviv d my soul with grace

Thy bounteous hand with worldly bliss
Has made my cup run o er
And in a kind and faithful friend
Has doubled all my store

Ten thousand thousand precious gifts
My daily thanks employ
Nor is the least a cheerful heart
That tastes those gifts with joy

Through ev ry period of my life
Thy goodness I ll pursue
And after death in distant worlds
The glorious theme renew

When nature fails and day and night
Divide thy works no more
My ever grateful heart O Lord
Thy mercy shall adore

Through all eternity to thee
  A joyful song I ll raise
For O eternity s too short
  To utter all thy praise

The Voyage of Life.

Self flatter d unexperienc d high in hope
When young with sanguine cheer and streamers gay
We cut our cable launch into the world
And fondly dream each wind and star our friend
All in some darling enterprise embark d
But where is he can fathom its event
Amid a multitude of artless hands
Ruin s sure perquisite her lawful prize
Some steer aright but the black blast blows hard
And puffs them wide of hope With hearts of proof
Full against wind and tide *some* win their way
And when strong effort has deserv d the port
And tugg d it into view tis won tis lost
Though strong their oar still stronger is their fate
They strike and while they triumph they expire
In stress of weather *most some* sink outright
O er them and o er their names the billows close
To morrow knows not they were ever born
Others a short memorial leave behind
Like a flag floating when the bark s ingulf d
It floats a moment and is seen no more
One Cæsar lives a thousand are forgot
How *few* favour d by ev ry element
With swelling sails make good the promis d port
With all their wishes freighted Yet ev n these

Freighted with all their wishes soon complain
Free from misfortune not from nature free
They still are men and when is man secure
As fatal *time* as *storm* The rush of years
Beats down their strength their numberless escapes
In ruin end and now their proud success
But plants new terrors on the victor s brow
What pain to quit the world just made their own
Their nests so deeply down d and built so high
Too low they build who build beneath the stars.

PART V.

EXERCISES TO PROMOTE PERSPICUOUS AND ACCURATE WRITING.

—

FIRST,

With respect to single words and phrases.

—

CHAPTER I.

Containing violations of the Rules of PURITY.

See Vol. I. p. 428. Vol. II. p. 421.

We should be employed dailily in doing good.

It irks me to see so perverse a disposition.

I wot not who has done this thing.

He is no way thy inferior; and, in this instance, is no ways to blame.

The assistance was welcome, and timelily afforded.

For want of employment, he stroamed idly about the fields.

We ought to live soberly, righteously, and god lily in the world.

He was long indisposed, and at length died of the hyp.

That word follows the general rule, and takes the penult accent.

He was an extra genius, and attracted much attention.

The hauteur of Florio was very disgracious, and disgusted both his friends and strangers.

He charged me with want of resolution, in the which he was greatly mistaken.

They have manifested great candidness in all the transaction.

The naturalness of the thought greatly recommended it.

The importance, as well as the authenticalness of the books, has been clearly displayed.

It is difficult to discover the spirit and intendment of some laws.

The disposition which he exhibited, was both unnatural and incomfortable.

His natural severity rendered him a very impopular speaker.

The disquietness of his mind, made his station and wealth far from being enviable.

I received the gift with pleasure, but I shall now gladlier resign it.

These are the things highliest important to the growing age.

It grieveth me to look over so many blank leaves, in the book of my life.

It repenteth me that I have so long walked in the paths of folly.

Methinks I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously debated pro and con.

Thy speech bewrayeth thee; for thou art a Gallilean.

Let us not give too hasty credit to stories which may injure our neighbour: peradventure they are the offspring of calumny, or misapprehension.

The gardens were void of simplicity and elegance; and exhibited much that was glaring and bizarre.

CHAPTER II.

Containing violations of the Rules of PROPRIETY.

See Vol. I. p. 429. Vol. II. p. 424.

SECTION 1.

Avoid low expressions.

I HAD as lief do it myself, as persuade another to do it.

Of the justness of his measures, he convinced his opponent by dint of argument.

He is not a whit better than those whom he so liberally condemns.

He stands upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as I take it, is very different from the common acceptation.

The favourable moment should be embraced; for he does not hold long in one mind.

He exposed himself so much amongst the people, that he had like to have gotten one or two broken heads.

He was very dexterous in smelling out the views and designs of others.

If his education was but a little taken care of, he might be very useful amongst his neighbours.

He might have perceived, with half an eye, the difficulties to which his conduct exposed him.

If I happen to have a little leisure upon my hands to-morrow, I intend to pay them a short visit.

This performance is much at one with the other.

The scene was new, and he was seized with wonderment at all he saw.

SECTION 2.

Supply words that are wanting.

Vol. I. p. 429. Vol. II. p. 425.

LET us consider the works of nature and art, with proper attention.

He is engaged in a treatise on the interests of the soul and body.

Some productions of nature rise in value, according as they more or less resemble those of art.

The Latin tongue, in its purity, was never in this island.

For some centuries, there was a constant intercourse between France and England, by the dominions we possessed there, and the conquests we made.

He is impressed with a true sense of that function, when chosen from a regard to the interests of piety and virtue.

The wise and foolish, the virtuous and the vile, the learned and ignorant, the temperate and pro-

MAHARAJA SERFOGI'S SARASWATI

fligate, must often, like the wheat and tares, be blended together.

SECTION 3.

In the same sentence, be careful not to use the same word too frequently, nor in different senses.

Vol. I. p. 430. Vol. II. p. 426.

AN eloquent speaker may give more, but cannot give more convincing arguments, than this plain man offered.

They were persons of very moderate intellects, even before they were impaired by their passions.

True wit is nature dressed to advantage; and yet some works have more wit than does them good.

The sharks, who prey upon the inadvertency of young heirs, are more pardonable than those, who tresspass upon the good opinion of those, who treat them with great confidence and respect.

Honour teaches us properly to respect ourselves, and to violate no right or privilege of our neighbour: it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions: and yet we see honour is the motive which urges the destroyer to take the life of his friend.

He will be always with you, to support and comfort you, and in some measure to succeed your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

SECTION 4.

Avoid the injudicious use of technical terms.*

Vol. I. p. 431. Vol. II. p. 427.

MOST of our hands were asleep in their births, when the vessel shipped a sea, that carried away our pinnace and binnacle. Our dead-lights were in, or we should have filled. The main-mast was so sprung, that we were obliged to fish it, and bear away for Lisbon.

The book is very neatly printed: the scale-boarding is ample and regular, and the register exact.

SECTION 5.

Avoid equivocal or ambiguous words.

Vol. I. p. 431. Vol. II. p. 427.

WHEN our friendship is considered, how is it possible that I should not grieve for his loss?

The eagle killed the hen, and eat her in her own nest.

---

* The examples under this section, and perhaps a few others in different parts of the book, may be too difficult for learners to correct without assistance: but as some illustration of the rules to which they relate, was requisite, they could not properly be omitted. By an attentive perusal of them, and a subsequent application to the Teacher, or to the Key, the scholar will perceive the nature of the rule, and the mode in which similar errors may be rectified.

It may be justly said, that no laws are better than the English.

The pretenders to polish and refine the English language, have chiefly multiplied abuses and absurdities.

The English adventurers, instead of reclaiming the natives from their uncultivated manners, were gradually assimilated to the ancient inhabitants, and degenerated from the customs of their own nation.

It has been said, that not only Jesuits can equivocate.

You will not think that these people, when injured, have the least right to our protection.

Solomon the son of David, who built the temple of Jerusalem, was the richest monarch that reigned over the Jewish people.

Solomon the son of David, who was persecuted by Saul, was the richest monarch of the Jews.

It is certain that all words which are signs of complex ideas, may furnish matter of mistake and cavil.

Lisias promised to his father, never to abandon his friends.

The Divine Being heapeth favours on his servants, ever liberal and faithful.

Every well instructed scribe, is like a householder, who bringeth out of his treasure things new and old.

He was willing to spend a hundred or two pounds, rather than be enslaved.

Dryden makes a very handsome observation, on Ovid's writing a letter from Dido to Æneas, in the following words.

Imprudent associations disqualify us for the instuction or reproof of others.

SECTION 6.

Avoid unintelligible, and inconsistent words and phrases.

Vol. I. p. 432. Vol. II. p. 429.

I SELDOM see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition, or to fill the idea, of an immortal soul.

A poet, speaking of the universal deluge, says;

Yet when that flood in its own depth was drown'd,
It left behind it false and slipp'ry ground.

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity, even in the ridiculous side of his character.

And Bezaleel made the laver of brass, and the foot of it of brass, of the looking-glasses of the women.

And, in the lowest deep, a lower deep
Still threat'ning to devour me, opens wide.

Section 7.

Avoid all such words and phrases, as are not adapted to the ideas you mean to communicate; or which are less significant than others, of those ideas.

Vol. I. p. 436. Vol. II. p. 430.

No less than two hundred scholars have been educated in that school.

The attempt, however laudable, was found to be impracticable.

He is our mutual benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an intelligible one.

They broke down the banks, and the country was soon overflown.

The garment was decently formed, and sown very neatly.

The house is a cold one, for it has a north exposition.

The proposition, for each of us to relinquish something, was complied with, and produced a cordial reconcilement.

Though learn'd, well bred; and though well bred, sincere;
Modestly bold, and humanly severe.

A fop is a risible character, in every one's view but his own.

An action that excites laughter, without any mixture of contempt, may be called a ridiculous action.

It is difficult for him to speak three sentences together.

By this expression, I do not intend what some persons annex to it.

The negligence of timely precaution was the cause of this great loss.

All the sophism which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to remember that the only end of it is truth.

My friend was so ill that he could not set up at all, but was obliged to lay continually in bed.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other animals, which were worshiped by those people. A reverence for these phantoms, made the Egyptians lie down their arms, and become an easy conquest.

The presence of the Deity, and the interest such an august cause is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter set down among them.

By the slavish disposition of the senate and people of Rome, under the emperors, the wit and eloquence of the age were wholly turned into panegyric.

The refreshment came in seasonably, before they were laid down to rest.

We speak that we do know, and testify that we have seen.

They shall flee as the eagle that hasteth to eat.

The wicked fly when no man pursueth: but the righteous are bold as a lion.

A creature of a more exalted kind
Was wanting yet, and then was man design'd.

He died with violence; for he was killed by a sword.

He had scarcely taken the medicine, than he began to feel himself relieved.

No place and no object appear to him void of beauty.

When we fall into a person's conversation, the first thing we should consider, is, the intention of it.

Galileo discovered the telescope; Hervey invented the circulation of the blood.

Philip found an obstacle to the managing of the Athenians, from the nature of their dispositions; but the eloquence of Demosthenes was the greatest difficulty in his designs.

A hermit is rigorous in his life; a judge, austere in his sentences.

A candid man avows his mistake, and is forgiven; a patriot acknowledges his opposition to a bad minister, and is applauded.

We have enlarged our family and expenses; and increased our garden and fruit orchard.

By proper reflection, we may be taught to mend what is erroneous and defective.

The good man is not overcome by disappointment, when that which is mortal passes away; when that which is mutable, dies; and when that which he knew to be transient, begins to change.

CHAPTER III.

Containing violations of the Rules of PRECISION.

See Vol. I. p. 438. Vol. II. p. 434.

This great politician desisted from, and renounced his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred and detested being in debt.

Though raised to an exalted station, she was a pattern of piety, virtue, and religion.

The human body may be divided into the head, trunk, limbs, and vitals.

His end soon approached; and he died with great courage and fortitude.

He was a man of so much pride and vanity, that he despised the sentiments of others.

Poverty induces and cherishes dependence; and dependence strengthens and increases corruption.

This man, on all occasions, treated his inferiors with great haughtiness and disdain.

There can be no regularity or order in the life and conduct of that man, who does not give and

allot a due share of his time, to retirement and reflection.

Such equivocal and ambiguous expressions, mark a formed intention to deceive and abuse us.

His cheerful, happy temper, remote from discontent, keeps up a kind of daylight in his mind, excludes every gloomy prospect, and fills it with a steady and perpetual serenity.

SECONDLY,

Exercises to promote perspicuity and accuracy, with respect to the construction of Sentences.

CHAPTER I.

Containing sentences in which the Rules of CLEARNESS are violated.

See Vol. I. p. 443. Vol. II. p. 435.

SECTION I.

In the position of Adverbs.

HENCE the impossibility appears, that an undertaking managed so, should prove successful.

May not we here say with the poet, that "virtue is its own reward?"

Had he died before, would not then this art have been wholly unknown?

Not to exasperate him, I only spoke a very few words.

The works of art receive a great advantage, from the resemblance which they have to those of nature, because here the similitude is not only pleasant, but the pattern is perfect.

It may be proper to give some account of those practices, anciently used on such occasions, and only

discontinued through the neglect and degeneracy of later times.

Sixtus the fourth was, if I mistake not, a great collector of books at least.

If Louis XIV. was not the greatest king, he was the best actor of majesty, at least, that ever filled a throne.

These forms of conversation, by degrees multiplied and grew troublesome.

Nor does this false modesty expose us only to such actions as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not only mean the bulk of any single object, but the largeness of a whole view.

I was engaged formerly in that business, but I never shall be again concerned in it.

We do those things frequently, which we repent of afterwards.

By doing the same thing, it often becomes habitual.

Most nations, not even excepting the Jews, were prone to idolatry.

Raised to greatness without merit, he employed his power for the gratification solely of his passions.

SECTION 2.

In the position of circumstances, and of particular members.

See Vol. I. p. 446. Vol. II. p. 436.

THE embarrassments of the artificers, rendered the progress very slow of the work.

He found the place replete with wonders, of which he proposed to solace himself with the contemplation, if he should never be able to accomplish his flight.

They are now engaged in a study, of which they have long wished to know the usefulness.

This was an undertaking, which, in the execution, proved as impracticable, as had turned out every other of their pernicious, yet abortive schemes.

He thought that the presbyters would soon become more dangerous to the magistrates, than had ever been the prelatical clergy.

Frederic, seeing it was impossible to trust, with safety, his life in their hands, was obliged to take the Mahometans for his guard.

The emperor refused to convert at once, the truce into a definitive treaty.

However, the miserable remains were, in the night, taken down.

I have settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking, by way of introduction, in this paper; and endeavoured to recommend the pursuit of those pleasures to my readers, by several considerations: I shall examine the several sources from whence these pleasures are derived, in my next paper.

Sir Francis Bacon, in his Essay upon Health, has not thought it improper to prescribe to his reader a poem, or a prospect, where he particularly dissuades him from knotty and subtle disquisitions; and ad-

vises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

If the English reader would see the notion explained at large, he may find it in Locke's Essay on the Human Understanding.

Fields of corn form a pleasant prospect; and if the walks were a little taken care of that lie between them, they would display neatness, regularity, and elegance.

Though religion will indeed bring us under some restraints, they are very tolerable, and not only so, but desirable on the whole.

I have confined myself to those methods for the advancement of piety, which are in the power of a prince, limited like ours, by a strict execution of the laws.

This morning, when one of the gay females was looking over some hoods and ribands, brought by her tirewoman, with great care and diligence, I employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, where fraud is permitted or connived at, or has no law to punish it, the honest dealer is often undone, and the knave gets the advantage.

Though energetic brevity is not adapted alike to every subject, we ought to avoid its contrary, on every occasion, a languid redundancy of words.

It is proper to be copious sometimes, but never to be verbose.

A monarchy, limited like ours, may be placed, for aught I know, as it has been often represented, just in the middle point, from whence a deviation leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shown how the fancy is affected by the works of nature, and afterwards considered, in general, both the works of nature and of art, how they mutually assist and complete each other, in forming such scenes and prospects as are most apt to delight the mind of the beholders: I shall in this paper throw together some reflections, &c.

Let but one great, brave, disinterested, active man arise, and he will be received, venerated, and followed.

Ambition creates seditions, wars, discords, hatred, and shiness.

The scribes made it their profession to teach and to study the law of Moses.

Sloth pours upon us a deluge of crimes and evils, and saps the foundation of every virtue.

The ancient laws of Rome were so far from suffering a Roman citizen to be put to death, that they would not allow him to be bound, or even to be whipped.

His labours to acquire knowledge have been productive of great satisfaction and success.

He was a man of the greatest prudence, virtue, justice, and modesty.

His favour or disapprobation was governed by the failure or success of an enterprise.

He did every thing in his power to serve his benefactor; and had a grateful sense of the benefits received.

Many persons give evident proof, that either they do not feel the power of the principles of religion, or that they do not believe them.

As the guilt of an officer will be greater than that of a common servant, if he prove negligent; so the reward of his fidelity will proportionably be greater.

The comfort annexed to goodness is the pious man's strength. It inspires his zeal. It attaches his heart to religion. It accelerates his progress; and supports his constancy.

SECTION 3.

In the disposition of the relative pronouns, who, which, what, whose, *and of all those particles, which express the connexion of the parts of speech.*

See Vol. I. p. 450. Vol. II. p. 440.

THESE are the master's rules, who must be obeyed.

They attacked Northumberland's house, whom they put to death.

He laboured to involve his minister in ruin, who had been the author of it.

It is true what he says, but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very slowly, and discharged such flights of arrows, as did great execution. When they drew near the archers, perceiving that they were out of breath, they charged them with great vigour.

He was taking a view, from a window, of the cathedral in Lichfield, where a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what appears in the heavens at the rising and setting of the sun, which is wholly made up of those different stains of light, that show themselves in clouds of a different situation.

There will be found a round million of creatures in human figure, throughout this kingdom, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see any printed or written paper upon the ground, to take it up, and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran.

The laws of nature are, truly, what lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and often false deductions from them, or applications of them; nay they stand, in many instances, in direct opposition to them.

It has not a word, says Pope, but what the author religiously thinks in it.

Many act so directly contrary to this method, that, from a habit of saving time and paper, which

they acquired at the university, they write in so diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, as well as that of a great majority of both houses here, relating to this weighty affair; upon which I am confident you may securely reckon.

If we trace a youth from the earliest period of life, who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAPTER II.

Containing sentences in which the Rules of UNITY are violated.

See Vol. I. p. 452. Vol. II. p. 443.

Section I.

During the course of the sentence, the scene should be changed as little as possible.

A short time after this injury, he came to himself; and the next day, they put him on board a ship, which conveyed him first to Corinth, and thence to the island of Ægina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence; who consequently reduced the greater part of the island to their own power; drove the Britons into the most remote and mountainous parts; and the rest of the country, in customs, religion, and language, became wholly Saxons.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which patience would have procured; and, by this means, the opposite evils are incurred to their full extent.

This prostitution of praise does not only affect the gross of mankind, who take their notion of characters from the learned; but also the better sort must, by this means, lose some part at least of their

desire of fame, when they find it promiscuously bestowed on the meritorious and undeserving.

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and of extinguishing their jealousy: and he must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.

He who performs every employment in its due place and season, suffers no part of time to escape without profit; and thus his days become multiplied; and much of life is enjoyed in little space.

Desires of pleasure usher in temptation, and the growth of disorderly passions is forwarded.

Section 2.

We should never crowd into one sentence, things which have so little connexion, that they could bear to be divided into two or three sentences.

See Vol. I. p. 453. Vol. II. p. 444.

The notions of lord Sunderland were always good; but he was a man of great expense.

In this uneasy state, both of his public and private life, Cicero was oppressed by a new and deep affliction, the death of his beloved daughter Tullia; which happened soon after her divorce from Dolabella; whose manners and humours were entirely disagreeable to her.

The sun approaching melts the snow, and breaks the icy fetters of the main, where vast sea-monsters pierce through floating islands, with arms which can withstand the crystal rock; whilst others, that of themselves seem great as islands, are, by their bulk alone, armed against all but man, whose superiority over creatures of a size and force so stupendous, should make him mindful of his privilege of reason; and force him humbly to adore the great Composer of those wondrous frames, and the Author of his own superior wisdom.

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself; and my friend will forgive this short excursion in honour of a favourite writer.

Boast not thyself of to-morrow; thou knowest not what a day may bring forth: and for the same reason, despair not of to-morrow; for it may bring forth good as well as evil; which is a ground for not vexing thyself with imaginary fears; for the impending black cloud, which is regarded with so much dread, may pass by harmless: or though it should discharge the storm, yet before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

SECTION 3.

We should keep clear of all unnecessary parentheses.

See Vol. I. p. 457. Vol. II. p. 445.

DISAPPOINTMENTS will often happen to the best and wisest men, (not through any imprudence of theirs, nor even through the malice or ill design of others; but merely in consequence of some of those cross incidents of life, which could not be foreseen,) and sometimes to the wisest and best concerted plans.

Without some degree of patience exercised under injuries, (as offences and retaliations would succeed to one another in endless train,) human life would be rendered a state of perpetual hostility.

Never delay till to-morrow, (for to-morrow is not yours; and though you should live to enjoy it, you must not overload it with a burden not its own,) what reason and conscience tell you ought to be performed to-day.

We must not imagine that there is, in true religion, any thing which overcasts the mind with sullen gloom and melancholy austerity, (for false ideas may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world,) or which derogates from that esteem which men are generally disposed to yield to exemplary virtues.

CHAPTER III.

Containing sentences, in which the rules for promoting the STRENGTH of a sentence are violated.

See Vol. I. p. 459. Vol. II. p. 447.

SECTION 1.

The first rule for promoting the strength of a sentence, is, to prune it of all redundant words and members.

IT is six months ago, since I paid a visit to my relations.

• Suspend your censure so long, till your judgment on the subject can be wisely formed.

The reason why he acted in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be because they rise early.

If I mistake not, I think he is improved both in knowledge and behaviour.

Those two boys appear to be both equal in capacity.

Whenever he sees me, he always inquires concerning his friends.

The reason of his conduct will be accounted for in the conclusion of this narrative.

I hope this is the last time that I shall ever act so imprudently.

The reason of his sudden departure, was on account of the case not admitting of delay.

The people gained nothing farther by this step, but only to suspend their misery.

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by all the inquirers into natural philosophy.

There are few words in the English language, which are employed in a more loose and uncircumscribed sense, than those of the fancy and the imagination.

I intend to make use of these words in the thread of my following speculations, that the reader may conceive rightly, what is the subject upon which I proceed.

Commend me to an argument that, like a flail, there is no fence against it.

How many are there, by whom these tidings of good news were never heard!

These points have been illustrated in so plain and evident a manner, that the perusal of the book has given me pleasure and satisfaction.

However clear and obvious the conduct which he ought to have pursued, he had not courage and resolution to set about it.

I was much moved on this occasion, and left the place full of a great many serious reflections.

They are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof.

This measure may afford some profit, and furnish some amusement.

By a multiplicity and variety of words, the thoughts and sentiments are not set off and accommodated: but, like David dressed out and equipped in Saul's armour, they are encumbered and oppressed.

Although he was closely occupied with the affairs of the nation, nevertheless he did not neglect the concerns of his friends.

Whereas, on the other hand, supposing that secrecy had been enjoined, his conduct was very culpable.

Less capacity is required for this business, but more time is necessary.

He did not mention Leonora, nor that her father was dead.

The combatants encountered each other with such rage, that, being eager only to assail, and thoughtless of making any defence, they both fell dead upon the field together.

I shall, in the first place, begin with remarking the defects, and shall then proceed afterwards to describe the excellences, of this plan of education.

Numberless orders of beings, which are to us unknown, people the wide extent of the universe.

His extraordinary beauty was such, that it struck observers with admiration.

Thought and language act and react upon each other mutually.

Their interests were dependent upon, and inseparably connected with each other.

While you employ all the circumspection and vigilance which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support and aid.

SECTION 2.

The second rule for promoting the strength of a sentence, is, to attend particularly to the use of copulatives, relatives, and all the particles employed for transition and connexion.

See Vol. I. p. 463. Vol. II. p. 450.

THE enemy said, I will pursue, and I will overtake, and I will divide the spoil.

While the earth remaineth, seed-time and harvest, cold, heat, summer, winter, day and night, shall not cease.

A man should endeavour to make the sphere of his innocent pleasures as wide as possible, that he may retire into them with safety, and find in them such a satisfaction as a wise man would not blush to take. Of this nature are those of the imagination.

The army was composed of Grecians, Carians, Lycians, Pamphylians, and Phrygians.

The body of this animal was strong, and proportionable, and beautiful.

There is nothing which promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from, yet it may often be accompanied by, the advantages of fortune.

The knowledge he has acquired, and the habits of application he possesses, will probably render him very useful.

Their idleness, and their luxury and pleasures, their criminal deeds, and their immoderate passions, and their timidity and baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, insomuch that I was obliged to leave the place, notwithstanding that my assistance had been pressingly solicited.

I strenuously opposed those measures, and it was not in my power to prevent them.

I yielded to his solicitation, whilst I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be checkered with pleasure and pain. In this manner, let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and virtuous dispositions. And therefore they remain entire, when the days of trouble come.

He had made considerable advances in knowledge, but he was very young, and laboured under several disadvantages.

Section 3.

The third rule for promoting the strength of a sentence, is, to dispose of the capital word, or words, so that they may make the greatest impression.

See Vol. I. p. 466. Vol. II. p. 452.

I have considered the subject with a good deal of attention, upon which I was desired to communicate my thoughts.

Whether a choice altogether unexceptionable, has, in any country, been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in Him, who holds the reins of the whole creation in his hands.

Virgil, who has cast the whole system of platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, in the sixth book of his Æneid, gives us the punishment, &c.

And Philip the fourth was obliged, at last to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe, in the Pyrenean treaty.

It appears that there are, by a late calculation, upwards of fifteen millions of inhabitants, in Great Britain and Ireland.

And although persons of a virtuous and learned education, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large

fortune, into some irregularities, when they come forward into the great world, it is ever with reluctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether a single instance could be given of this species of composition, in any language.

Some of our most eminent writers have made use of this platonic notion, as far as it regards the subsistence of our affections after death, with great beauty and strength of reason.

Men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity, upon surveying the most indifferent works of nature.

He that cometh in the name of the Lord, is blessed.

Every one that puts on the appearance of goodness, is not good.

And Elias with Moses appeared to them.

Where are your fathers? and do the prophets live for ever?

We came to our journey's end at last with no small difficulty, after much fatigue, through deep roads and bad weather.

Virgil has justly contested with Homer, the praise of judgment, but his invention remains yet unrivalled.

Let us employ our criticism on ourselves, instead of being critics on others.

Let us implore superior assistance, for enabling us to act well our own part, leaving others to be judged by Him who searcheth the heart.

The vehemence of passion, after it has exercised its tyrannical sway for a while, may subside by degrees.

This fallacious art debars us from enjoying life, instead of lengthening it.

Indulging ourselves in imaginary enjoyments, often deprives us of real ones.

How will that nobleman be able to conduct himself, when reduced to poverty, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted with a variety of things, of which the utility is above a child's comprehension: but is it necessary a child should learn every thing it behoves a man to know; or is it even possible?

When they fall into sudden difficulties, they are less perplexed than others in the like circumstances; and when they encounter dangers, they are less alarmed.

For all your actions, you must hereafter give an account, and particularly for the employments of youth.

Section 4.

The fourth rule for promoting the strength of sentences, is, that a weaker assertion or proposition should never come after a stronger one; and that, when our sentence consists of two members, the longer should, generally, be the concluding one.

See Vol. I. p. 469. Vol. II. p. 455.

Charity breathes long suffering to enemies, courtesy to strangers, habitual kindness towards friends.

Gentleness ought to diffuse itself over our whole behaviour, to form our address, and regulate our speech.

The propensity to look forward into life, is too often grossly abused, and immoderately indulged.

The regular tenor of a virtuous and pious life, will prove the best preparation for immortality, for old age, and death.

These rules are intended to teach young persons to write with propriety, elegance, and perspicuity.

Sinful pleasures blast the opening prospects of human felicity, and degrade human honour.

In this state of mind, every employment of life becomes an oppressive burden, and every object appears gloomy.

They will acquire different views by applying to the honourable discharge of the functions of their station, and entering on a virtuous course of action.

By the perpetual course of dissipation, in which sensualists are engaged; by the riotous revel, and the midnight, or rather morning hours, to which they prolong their festivity; by the excesses which they indulge; they debilitate their bodies, cut themselves off from the comforts and duties of life, and wear out their spirits.

Section 5.

A fifth rule for the strength of sentences, is, to avoid concluding them with an adverb, a preposition, or any inconsiderable word.

See Vol. I. p. 469. Vol. II. p. 456.

By what I have already expressed, the reader will perceive the business which I am to proceed upon.

May the happy message be applied to us, in all the virtue, strength, and comfort of it!

Generosity is a showy virtue, which many persons are very fond of.

These arguments were, without hesitation, and with great eagerness, laid hold of.

It is proper to be long in deliberating, but we should speedily execute.

Form your measures with prudence; but all anxiety about the issue divest yourselves of.

We are struck, we know not how, with the symmetry of any thing we see; and immediately acknowledge the beauty of an object, without in-

MAHARAJA SERFOGI'S SARASWATI

quiring into the particular causes and occasions of it.

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees, excelled the other; at least, as an orator.

SECTION 6.

A sixth rule relating to the strength of a sentence, is, that in the members of a sentence, where two things are compared or contrasted with one another; where either a resemblance, or an opposition, is intended to be expressed; some resemblance, in the language and construction, should be preserved. For when the things themselves correspond to each other, we naturally expect to find a similar correspondence in the words.

See Vol. I. p. 471. Vol. II. p. 457.

OUR British gardeners, instead of humouring nature, love to deviate from it as much as possible.

I have observed of late the style of some great ministers, very much to exceed that of any other productions.

The old may inform the young; and the young may animate those who are advanced in life.

The account is generally balanced; for what we are losers on the one hand, we gain on the other.

The laughers will be for those who have most wit; the serious part of mankind, for those who have most reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much liable to flattery on the

other. If they receive reproaches which are not due to them, they likewise receive praises which they do not deserve.

He can bribe, but he is not able to seduce. He can buy, but he has not the power of gaining. He can lie, but no one is deceived by him.

He embraced the cause of liberty faintly, and pursued it without resolution; he grew tired of it, when he had much to hope; and gave it up, when there was no ground for apprehension.

There may remain a suspicion that we overrate the greatness of his genius, in the same manner as bodies appear more gigantic, on account of their being disproportioned and misshapen.

SECTION 7.

The seventh rule for promoting the strength and effect of sentences, is, to attend to the sound, the harmony and easy flow, of the words and members.

See Vol. I. p. 472. Vol. II. p. 458.

SOBERMINDEDNESS suits the present state of man.

As conventiclers, these people were seized and punished.

To use the Divine name customarily, and without serious consideration, is highly irreverent.

From the favourableness with which he was at first received, great hopes of success were entertained.

They conducted themselves wilily, and ensnared us before we had time to escape.

It belongs not to our humble and confined station, to censure, but to adore, submit, and trust.

Under all its labours, hope is the mind's solace; and the situations which exclude it entirely are few.

The humbling of those that are mighty, and the precipitation of persons who are ambitious, from the towering height that they had gained, concern but little the bulk of men.

Tranquillity, regularity, and magnanimity, reside with the religious and resigned man.

Sloth, ease, success, naturally tend to beget vices and follies.

By a cheerful, even, and open temper, he conciliated general favour.

We reached the mansion before noon. It was a strong, grand, Gothic house.

I had a long and perilous journey, but a comfortable companion, who relieved the fatigue of it.

The speech was introduced by a sensible preamble, which made a favourable impression.

The commons made an angry remonstrance against such an arbitrary requisition.

The truly illustrious are they who do not court the praise of the world, but who perform such actions as make them indisputably deserve it.

By the means of society, our wants come to be supplied, and our lives are rendered comfortable, as

well as our capacities enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to such persons as affect a disrelish of every pleasure, which is not both new and exquisite, measuring their enjoyments by fashion's standard, and not by what they feel themselves; and thinking that if others do not admire their state, they are miserable.

By experiencing distress, an arrogant insensibility of temper is most effectually corrected, from the remembrance of our own sufferings naturally prompting us to feel for others in their sufferings: and if Providence has favoured us, so as not to make us subject in our own lot to much of this kind of discipline, we should extract improvement from the lot of others that is harder; and step aside sometimes from the flowery and smooth paths which it is permitted us to walk in, in order to view the toilsome march of our fellow-creatures through the thorny desert.

As no one is without his failings, so few want good qualities.

Providence delivered them up to themselves, and they tormented themselves.

From disappointments and trials, we learn the insufficiency of temporal things to happiness, and the necessity of goodness.

CHAPTER IV.

Instances of an irregular use of FIGURES of speech.

See Vol. I. p. 486. Vol. II. p. 461.

No human happiness is so serene as not to contain any alloy.

There is a time when factions, by the vehemence of their own fermentation, stun and disable one another.

I intend to make use of these words in the thread of my speculations.

Hope, the balm of life, darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the Charybdis of his estate.

He was so much skilled in the empire of the oar, that few could equal him.

The death of Cato has rendered the senate an orphan.

Let us be attentive to keep our mouths as with a bridle; and to steer our vessel aright, that we may avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood and the shame,)
Curb'd the wild torrent of a barb'rous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;
Clouds that may dim his sublunary day,
But cannot conquer: even the best must own,
Patience and resignation are the columns
Of human peace on earth.

On the wide sea of letters, 'twas thy boast
To crowd each sail, and touch at ev'ry coast:
From that rich mine how often hast thou brought
The pure and precious pearls of splendid thought!
How didst thou triumph on that subject tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong mind, in evil hour, to split
Upon the fatal rock of impious wit!

Since the time that reason began to bud, and put forth her shoots, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always moving. The wheels of the spiritual engine have exerted themselves with perpetual motion.

The man who has no rule over his own spirit, possesses no antidote against poisons of any sort. He lies open to every insurrection of ill humour, and every gale of distress. Whereas he who is employed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of sorrow, he can retreat with satisfaction.

Tamerlane the Great, writes to Bajazet, emperor of the Ottomans, in the following terms.—" Where is the monarch who dares resist us? Where is the potentate who does not glory in being numbered among our attendants? As for thee, descended from a Turcoman sailor, since the vessel of thy unbounded ambition has been wrecked in the gulf of thy self-love, it would be proper that thou shouldst take in the sails of thy temerity, and cast the anchor of repentance in the port of sincerity and justice, which is the port of safety; lest the tempest of our vengeance make thee perish in the sea of the punishment thou deservest."

It is pleasant to be virtuous and good; because that is to excel many others: it is pleasant to grow better; because that is to excel ourselves: it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is empire: nay, it is pleasant even to mortify and subdue our lusts; because that is victory.

CHAPTER V.

VIOLATIONS OF THE RULES RESPECTING PERSPICUOUS AND ACCURATE WRITING, PROMISCUOUSLY DISPOSED.

See the KEY, p. 165.

SECTION I.

WHAT is human life to all, but a mixture, with various cares and troubles, of some scattered joys and pleasures?

When favours of every kind are conferred speedily, they are doubled.

He will soon weary the company, who is himself wearied.

He must endure the follies of others, who will have their kindness.

For the last years of man the first must make provision.

Perpetual light-mindedness must terminate in ignorance.

In these, and in such like cases, we should, in our alms, generally suffer none to be witnesses, but Him who must see every thing.

The reason why he is so badly qualified for the business, is because he neglected his studies, and opportunities of improvement.

That Plutarch wrote lives of Demosthenes and Cicero at Chæronea, it is clear from his own account.

I wish to cultivate your further acquaintance.

He may probably make the attempt, but he cannot possibly succeed.

No pains were spared by his tutor, in order to his being improved in all useful knowledge.

In no scene of her life was ever Mary's address more remarkably displayed.

This was the cause which first gave rise to such a barbarous practice.

He craftily endeavoured, by a variety of false insinuations which he made use of, to turn the emperor to his purpose.

The beauty in the earth equals the grandeur in the heavens.

In health and vigour of body, and in the state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally unknown to the public eye.

Many associations are united by laws the most arbitrary.

These instances may, it is hoped, be sufficient to satisfy every reasonable mind.

By such general and comprehensive rules as this, the clearest ideas are conveyed.

He determined not to comply with the proposal, except he should receive a more ample compensation.

There can be no doubt but that health is preferable to riches.

They declared to their friends, that they believed the perusal of such books had ruined their principles.

John's temper greatly indisposed him for instruction.

Vegetation is advancing constantly, though no eye can trace the steps of its gradation.

The reason of my consenting to the measure, was owing to his importunity.

I conceived a great regard for him, and could not but mourn for his loss.

The officer apprehended him, and confined him in his own house.

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her vindication.

Men who are rich and avaricious, lose themselves in a spring which might have cherished all around them.

I should prefer him to be rather of slow parts, than with a bad disposition.

As soon as Eugenius undertook the care of a parish, it immediately engrossed the whole of his attention.

The plan will at once contribute to general convenience, and add to the beauty and elegance of the town.

Together with the national debt, the greatest national advantages are also transmitted to succeeding generations.

Their intimacy had commenced in the happier period, perhaps, of their youth and obscurity.

His subject is precisely of that kind, which a daring imagination could alone have adopted.

This emperor conjured the senate, that the purity of his reign might not be stained or contaminated, by the blood even of a guilty senator.

It is a happy constitution of mind, to be able to view successive objects so steadily, as that the more may never prevent us from doing justice to the less important.

This activity drew great numbers of enterprising men over to Virginia, who came either in search of fortune, or of liberty, which was the only compensation for the want of it.

The erroneous judgment of parents, concerning the conduct of schoolmasters, has crushed the peace of many an ingenious man, who engaged in the care of youth; and paved the way to the ruin of hopeful boys.

SECTION 2.

See the KEY, p. 469.

THE Greek doubtless is a language which is much superior in riches, harmony, and variety, to Latin.

Those three great genius's flourished in the same period.

He has made a judicious adaption of the examples to the rule.

This part of knowledge has been always growing, and will do so, till the subject be exhausted.

A boy of twelve years old may study these lessons.

The servant produced from his late master an undeniable character.

I am surprised that so great a philosopher as you are, should spend your time in the pursuit of such chimeras.

The ends of a divine and human legislator, are vastly different.

Scarce had the "Spirit of Laws" made its appearance, than it was attacked.

His donation was the more acceptable, that it was given without solicitation.

This subject is an unwelcome intruder, affording but an uneasy sensation, and brings with it always a mixture of concern and compassion.

He accordingly draws out his forces, and offers battle to Hiero, who immediately accepted it.

James laid late in bed yesterday, and this morning he lays still later.

The reason of this strange proceeding, will be accounted for when I make my defence.

I have observed him often, and his manner of proceeding is thus: he enjoins first silence; and then, &c.

Having not known, or not considered the subject, he made a very crude decision.

They all were deceived by his fair pretences, and they all of them lost their property.

It is above a year since the time that I left school.

He was guilty of such atrocious conduct, that he was deserted by his friends for good and all.

No other employment besides a bookseller suited his inclination.

Hereby I am instructed, and thereby I am honoured.

I pleaded my good intention; and after some time he assented thereto; whereby I entirely escaped all punishment.

This I am disposed to the rather, that it will serve to illustrate the principles advanced above.

From what I have said, you will perceive readily the subject I am to proceed upon.

These are points too trivial to take notice of. They are objects I am totally unacquainted with.

The nearer that men approach each other, the more numerous the points of contact in which they touch, and the greater their pleasures or pains.

Thus I have endeavoured to make the subject be better understood.

This is the most useful art of which men are possessed.

The French writers of sermons study neatness in laying down their heads.

There is not any beauty more in one of them than in another.

SECTION 3.

See the KEY, p. 471.

STUDY to unite with firmness of principle gentleness of manners, and affable behaviour with untainted integrity.

In that work, we are every now and then interrupted with unnatural thoughts.

Bating one or two expressions, the composition is not subject to censure.

To answer his purpose effectually, he pitched upon a very moving story.

I am not able to discover whether these points are any how connected.

These are arguments which cannot be got over by all the cavils of infidelity.

This matter I had a great mind to reply to.

I hope that I may not be troubled in future, on this, or any the like occasions.

It is difficult to unite together copiousness and precision.

Let us consider of the proper means to effect our purpose.

We must pay attention to what goes before and immediately follows after.

The more that this track is pursued, the more that eloquence is studied, the more shall we be guarded against a false taste.

True believers of every class and denomination on earth, make up the church and people of God.

This is the sum and substance of that which has been said on the subject.

A perfect union of wit and judgment, is one of the rarest things in the world.

Praise, like gold and diamonds, owes to its scarcity only its value.

Intemperance will make life short and sad, though it may fire the spirits for an hour.

From their errors of education, all their miseries have proceeded.

Their disinterestedness of conduct produced general admiration.

I viewed the habitation of my departed friend.—Venerable shade! I then gave thee a tear: accept now of one cordial drop that falls to thy memory.

To-day we are here; to-morrow we are gone.

This author is more remarkable for strength of sentiment, than harmonious language.

Many persons are more delighted with correct and elegant language, than with the importance of sentiment and accuracy of reasoning.

I feel myself grateful to my friend, for all the instances of his kindness, which he has often manifested to me.

It is not from this world that any source of comfort can arise, to cheer the gloom of the last hour.

SECTION 4.

See the KEY, p. 473.

IT is dangerous for beauty that is mortal, or for terrestrial virtue, to be examined by a light that is too strong for it.

Beautiful women possess seldom any great accomplishments, because they study behaviour rather than solid excellence, for the most part.

It is to discover the temper of froward children, not that of men, far less that of Christians, to fret and repine at every disappointment of our wishes.

It is ordained and decreed by Providence, that nothing shall be obtained in our present state, that is truly valuable, except it be with difficulty and danger.

Pauses of ease and relaxation, labour necessarily requires; and the deliciousness of ease makes us commonly unwilling to return to labour.

Nothing which is not right can be great: nothing can be suitable to the dignity of the human mind which reason condemns.

We have warm hopes in youth, which are blasted soon by negligence and rashness; and great designs which are defeated by inexperience and ignorance of the world.

The haunts of dissipation, by night and day, open many a wide and inviting gate to the children of idleness and sloth.

True virtue (as all its parts are connected, piety with morality, charity with justice, benevolence with temperance and fortitude,) must form one complete and entire system.

Dissimulation obscures parts and learning; degrades the lustre of every accomplishment; and plunges us into universal contempt.

Confident as you now are in your assertions, and positive as you are in your opinions, be assured the time approaches, when things and men will appear in a different light to you.

In this age of dissipation and luxury in which we live, how many avenues are constantly open that carry us to the gates of folly!

Through extravagance and idleness, and vain inclination of emulating others in the splendid show of life, many run into charges exceeding their property.

Objects are separated from each other, by their qualities: they are distinguished by the distance of time or place.

Clarendon, being a man of extensive abilities, stored his mind with a variety of ideas; which circumstance contributed to the successful exertion of his vigorous capacity.

SECTION 5.

See the KEY, p. 475.

THE most high degree of reverence and attention should be paid to youth; and nothing that is indecent or indelicate should be suffered to approach their eyes or their ears.

He who is blessed with a clear conscience, in the worst conjunctures of human life, enjoys an elevation of mind peculiar to virtue, as well as dignity and peace.

The hand of industry may change, in a few years, the face of a country; but to alter the sentiments and manners of a people, requires often as many generations.

When the human mind dwells attentively and long upon any subject, the passions are apt to grow enthusiastic, interested, and warm; and the

understanding which they ought to obey, they often force into their service.

Some years after, being released from prison, by reason of his consummate knowledge of civil law, and of military affairs, he was exalted to the supreme power.

The discontented man, (as his spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected,) is never found without a great share of malignity.

We cannot doubt but all the proceedings of Providence will appear as equitable, when fully understood and completely intelligible, as now they seem irregular.

All that great wealth gives more than a moderate fortune, generally is, more room for the freaks of caprice, and privilege for ignorance and vice; of flatteries a quicker succession, and a larger circle of voluptuousness.

The miscarriages of the great designs of princes are recorded in the histories of the world, but are of little use to the bulk of mankind, who seem very little interested in records of miscarriages which cannot happen to them.

Were there any man who could say, in the course of his life, that he had never suffered himself to be transported by passion, or had ever given just ground of offence to any one, such a man might, when he received from others unreasonable treatment, have some plea for impatience.

Christianity will, at some future period, influence the conduct of nations as well as individuals. But this will be, though its greatest, probably its latest triumph: for this can be only brought about through the medium of private character; and therefore will not be rapid in its progress, and visible at every step; but gradual, and visible when considerable effects only have been produced.

The British constitution stands, like an ancient oak in the wood, among the nations of the earth; which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.

SECTION 6.

See the KEY, p. 477.

WHAT an anchor is to a vessel amidst a boisterous ocean, on a coast unknown, and in a dark night, that is the hope of future happiness to the soul, when beset by the confusions of the world: for in danger, it affords one fixed point of rest; amidst general fluctuation, it gives security.

Our pride and self conceit, (by nourishing a weak and childish sensibility to every fancied point of our own honour and interest, while they shut up all regard to the honour and interest of our brethren,) render us quarrelsome and contentious.

If there be any first principle of wisdom, it undoubtedly is this: the distresses that are removable, endeavour to remove; bear, with as little disquiet

as you can, the distresses which cannot be removed: comforts are to be found in every situation and condition of life; having found them, enjoy them.

Instead of aspiring farther than your proper level, bring your mind down to your taste; lest you spend your life in a train of fruitless pursuits, by aiming too high, and at last bring yourself to an entire state of insignificance and contempt.

Often have we seen, that what we considered as a sore disappointment at the time, has proved to be a merciful providence in the issue; and that it would have been so far from making us happy, if what we once eagerly wished for had been obtained, that it would have produced our ruin.

Can the stream continue to advance, when it is deprived of the fountain? Can the branch improve, when taken from the stock which gave it nourishment? Dependent spirits can no more be happy, when parted from all union with the Father of spirits, and the fountain of happiness.

Prosperity is redoubled to a good man, by means of the generous use which he makes of it; and it is reflected back upon him by every one whom he makes happy: for, in the esteem and good-will or all who know him, in the gratitude of dependents, in the attachment of friends, and the intercourse or domestic affection, he sees blessings multiplied round him, on every side.

Whoever would pass, with honour and decency, the latter part of life, must consider when he is young, that one day he shall be old; and remember

that when he is old, he has once been young: he must lay up knowledge in youth for his support, when his powers of acting shall forsake him; and forbear to animadvert in age, with rigour, on faults which experience can alone correct.

Let us consider that youth is of no long duration; and that when the enchantments of fancy in maturer age shall cease, and phantoms no more dance about us, we shall have no comforts but wise men's esteem, the approbation of our hearts, and the means of doing good: and let us live as men that are to grow old some time, and to whom of all evils it will be the most dreadful, to count their years past only by follies, and to be reminded of their former luxuriance of health, by the maladies only which riot has produced.

APPENDIX

TO

THE EXERCISES:

CONTAINING EXAMPLES

TO ASSIST THE STUDENT,

IN TRANSPOSING

THE PARTS OF A SENTENCE,

AND IN

VARYING THE FORM

OF

EXPRESSING A SENTIMENT.

APPENDIX

TO

THE EXERCISES.

CHAPTER I.

ON TRANSPOSING THE MEMBERS OF A SENTENCE.

THE practice of transposing the members of sentences, is an exercise so useful to young persons, that it requires a more particular explanation, than could have been properly given in the preceding work. A few of the various modes in which the parts of a sentence may be arranged, have, therefore, been collected; and they are, with other matter, produced in the form of an Appendix to the general Exercises. By examining them attentively, the student *will* perceive, in some degree, the nature and effect of transposition: and, by being frequently exercised in showing its variety in other sentences, he will obtain a facility in the operation; and a dexterity in discovering and applying, on all occasions, the clearest and most forcible arrangement. By this practice, he will also be able more readily to penetrate the meaning

APPENDIX.

CHAPTER I.

ON TRANSPOSING THE MEMBERS OF A SENTENCE.

THE practice of transposing the members of sentences, is an exercise so useful to young persons, that it requires a more particular explanation, than could have been properly given in the preceding work. A few of the various modes in which the parts of a sentence may be arranged, have, therefore, been collected; and they are, with other matter, produced in the form of an Appendix to the general Exercises. By examining them attentively, the student will perceive, in some degree, the nature and effect of transposition: and, by being frequently exercised in showing its variety in other sentences, he will obtain a facility in the operation; and a dexterity in discovering and applying, on all occasions, the clearest and most forcible arrangement. By this practice, he will also be able more readily to penetrate the meaning

of such sentences, as are rendered obscure and perplexing to most readers, by the irregular disposition of their parts.

The first and last forms of each class of examples, are to be considered as the least exceptionable.

The Roman state evidently declined, in proportion to the increase of luxury.

The Roman state, in proportion to the increase of luxury, evidently declined.

In proportion to the increase of luxury, the Roman state evidently declined.

I am willing to remit all that is past, provided it may be done with safety.

I am willing, provided it may be done with safety, to remit all that is past.

Provided it may be done with safety, I am willing to remit all that is past.

That greatness of mind which shows itself in dangers and labours, if it wants justice, is blamable.

If that greatness of mind, which shows itself in dangers and labours, is void of justice, it is blamable.

That greatness of mind is blamable, which shows itself in dangers and labours, if it wants justice.

If that greatness of mind is void of justice, which shows itself in dangers and labours, it is blamable.

That greatness of mind is blamable, if it is void of justice, which shows itself in dangers and labours.

If it wants justice, that greatness of mind, which shows itself in dangers and labours, is blamable.

He who made light to spring from primeval darkness, will make order, at last, to arise from the seeming confusion of the world.

From the seeming confusion of the world, He who made light to spring from primeval darkness, will make order, at last, to arise.

He who made light to spring from primeval darkness, will, from the seeming confusion of the world, make order, at last, to arise.

He who made light to spring from primeval darkness, will, at last, from the seeming confusion of the world, make order to arise.

He will make order, at last, to arise from the seeming confusion of the world, who made light to spring from primeval darkness.

From the seeming confusion of the world, He will make order, at last, to arise, who made light to spring from primeval darkness.

He who made light to spring from primeval darkness, will, at last, make order to arise, from the seeming confusion of the world.

Whoever considers the uncertainty of human affairs, and how frequently the greatest hopes are

frustrated; will see just reason to be always on his guard, and not to place too much dependence on things so precarious.

He who considers how frequently the greatest hopes are frustrated, and the uncertainty of human affairs; will not place too much dependence on things so precarious, and will see just reason to be always on his guard.

He will see just reason to be always on his guard, and not to place too much dependence on the precarious things of time; who considers the uncertainty of human affairs, and how often the greatest hopes are frustrated.

Let us not conclude, while dangers are at a distance, and do not immediately approach us, that we are secure; unless we use the necessary precautions to prevent them.

Unless we use the necessary precautions to prevent dangers, let us not conclude, while they are at a distance, and do not immediately approach us, that we are secure.

Unless we use the necessary precautions to prevent dangers, let us not conclude that we are secure, while they are at a distance, and do not immediately approach us.

Let us not conclude that we are secure, while dangers are at a distance, and do not immediately approach us, unless we use the necessary precautions to prevent them.

While dangers are at a distance, and do not immediately approach us, let us not conclude, that we are secure, unless we use the necessary precautions to prevent them.

Those things which appear great to one who knows nothing greater, will sink into a diminutive size, when he becomes acquainted with objects of a higher nature.

When one becomes acquainted with objects of a higher nature, those things which appeared great to him whilst he knew nothing greater, will sink into a diminutive size.

To one who knows nothing greater, those things which then appear great, will sink into a diminutive size, when he becomes acquainted with objects of a higher nature.

CHAPTER II.

ON VARIETY OF EXPRESSION.

Besides the practice of transposing the parts of sentences, the Compiler recommends to tutors, frequently to exercise their pupils, in exhibiting some of the various modes, in which the same sentiment may be properly expressed. This practice will extend their knowledge of the language, afford a variety of expression, and habituate them to deliver their sentiments with clearness, ease, and propriety. It will likewise enable those who may be engaged in studying other languages, not only to construe them, with more facility, into English; but also to observe and apply more readily, many of the turns and phrases, which are best adapted to the genius of those languages. A few examples of this kind of exercise, will be sufficient to explain the nature of it, and to show its utility.

The brother deserved censure more than his sister.

The sister was less reprehensible than her brother.

The sister did not deserve reprehension, so much as her brother.

The reproof was more due to the brother, than to the sister.

I will attend the conference, if I can do it conveniently.

I intend to be at the conference, unless it should be inconvenient.

If I can do it with convenience, I purpose to be present at the conference.

If it can be done without inconvenience, I shall not fail to attend the conference.

I shall not absent myself from the conference, unless circumstances render it necessary.

He who lives always in the bustle of the world, lives in a perpetual warfare.

To live continually in the bustle of the world, is to live in perpetual warfare.

By living constantly in the bustle of the world, our life becomes a scene of contention.

It is a continual warfare, to live perpetually in the bustle of the world.

The hurry of the world, to him who always lives in it, is a perpetual conflict.

They who are constantly engaged in the tumults of the world, are strangers to the blessings of peace.

The spirit of true religion breathes gentleness and affability.

Gentleness and affability are the genuine effects of true religion.

True religion teaches us to be gentle and affable.

Genuine religion will never produce an austere temper, or a rough demeanour,

Harshness of manners and want of condescension, are opposite to the spirit of true religion.

Industry is not only the instrument of improvement, but the foundation of pleasure.

Industry produces both improvement and pleasure.

Improvement and pleasure are the products of industry.

The common attendants on idleness are ignorance and misery.

Valerius passed several laws, abridging the power of the senate, and extending that of the people.

Several laws were passed by Valerius, which abridged the power of the senate, and extended that of the people.

The power of the senate was abridged, and that of the people extended, by several laws passed during the consulship of Valerius.

The advantages of this world, even when innocently gained, are uncertain blessings.

If the advantages of this world were innocently gained, they are still uncertain blessings.

We may indeed innocently gain the advantages of this world; but even then they are uncertain blessings.

Uncertainty attends all the advantages of this world, not excepting those which are innocently acquired.

The blessings which we derive from the advantages of this world, are not secure, even when they are innocently gained.

When you behold wicked men multiplying in number, and increasing in power, imagine not that Providence particularly favours them.

When wicked men are observed to multiply in number, and increase in power, we are not to suppose that they are particularly favoured by Providence.

From the increase and prosperity of the wicked, we must not infer that they are the favourites of Providence.

Charity consists not in speculative ideas of general benevolence, floating in the head, and leaving the heart, as speculations too often do, untouched and cold.

Speculative ideas of general benevolence, do not form the virtue of charity, for these often float in the head, and leave the heart untouched and cold.

Speculations which leave the heart unaffected and cold, though they may consist of general benevolence floating in the head, do not form the great virtue of charity.

Universal benevolence to mankind, when it rests in the abstract, does not constitute the noble virtue

of charity. It is then a loose indeterminate idea, rather than a principle of real effect: and floats as a useless speculation in the head, instead of affecting the temper and the heart.

A wolf let into the sheepfold, will devour the sheep.

If we let a wolf into the fold, the sheep will be devoured.

The wolf will devour the sheep, if the sheepfold be left open.

A wolf being let into the sheepfold, the sheep will be devoured.

If the fold be not left carefully shut, the wolf will devour the sheep.

There is no defence of the sheep from the wolf, unless it be kept out of the fold.

A slaughter will be made amongst the sheep, if the wolf can get into the fold.

The preceding examples show that the form of expressing a sentiment may be properly varied, by turning the active voice of verbs into the passive, and the nominative case of nouns into the objective; by altering the connexion of short sentences, by different adverbs and conjunctions, and by the use of prepositions; by applying adjectives and adverbs instead of substantives, and *vice versa;* by using the case absolute in place of the nominative and verb, and the participle instead of the verb; by reversing the correspondent parts of the sen-

tence; and by the negation of the contrary, instead of the assertion of the thing first proposed. By these and other modes of expression, a great variety of forms of speech, exactly or nearly of the same import, may be produced; and the young student furnished with a considerable store for his selection and use.

When the business of transposing the parts of sentences, and of varying the forms of expression, becomes familiar to the student, he may be employed in reducing the particulars of a few pages, to general heads; and in expanding sentiments generally expressed, into their correspondent particulars; and by making these operations more or less general, and more or less particular, a considerable variety will be introduced into this part of the Exercises.

An employment of the kind here proposed, will not only make the learner skilful in the meaning and application of terms, and in the nature of a concise and of a copious style; but it will also teach him to think with order and attention; to contract or expand his views at pleasure; and to digest the sentiments of other persons, or his own, in the manner best adapted to assist his judgment and memory.

KEY

TO

THE EXERCISES.

CALCULATED

TO ENABLE PRIVATE LEARNERS

TO BECOME

THEIR OWN INSTRUCTERS

IN

GRAMMAR AND COMPOSITION.

ADVERTISEMENT.

As many of the examples in the book of Exercises, contain several errors in the same sentence, and some of them admit of various constructions in amending them; a Key for ascertaining all the corrections, and giving them the neatest form, appears to be indispensable: and this is the more expedient, from the work's being designed for the benefit of private learners, as well as for the use of schools.

The Key now produced will, it is presumed, answer the ends in view. It not only shows the corrected words and phrases of each sentence, distinguished by Italic letters, but exhibits the sentence at large, in all its parts. This method of pointing out the corrections, will produce a

better effect, than if the alterations had been denoted only by detached, mutilated parts of the sentence in question. By the plan we have adopted, the work has a more regular and uniform appearance; the correspondent parts may be more readily examined; and the propriety of the corrections will be more apparent and striking.

The best mode of correcting the errors in the book of Exercises, appears to be the following. Let the student examine, with attention, the erroneous construction; compare it with the rule of grammar to which it relates; and then express the whole sentence precisely as he conceives it ought to be. After he has proceeded in this manner, he should compare his amendments with those which are contained in the Key; and make such further improvements as the comparison may suggest. This process would be a pleasing and encouraging exercise of the student's ingenuity; and would strongly impress on his mind the principles on which the corrections are made.

The sentences, besides their grammatical use, are of an interesting and instructive nature; and most of them contain principles of piety and virtue. The language too, as it is exhibited in the Key, has been studiously regarded. They may therefore be considered as doubly useful to the student; serving at once to inculcate important sentiments, and to fix in his memory the rules of grammatical construction.

CONTENTS

OF THE KEY.

PART II.

ORTHOGRAPHY.

Page

CHAP. 1. Corrections of the false Orthography, arranged under the respective rules. 281

2. Corrections of the false Orthography, promiscuously disposed. 287

PART III.

SYNTAX.

CHAP. 1. Corrections of the false Syntax, arranged under the rules. 303

2. Corrections of the false Syntax, promiscuously disposed. 367

PART IV.

Punctuation.

Page

Chap. 1. Applications of the Comma, disposed under the particular rules. 387

2. Insertions of the Semicolon and Comma. 399

3. Applications of the Colon, &c. 401

4. Insertions of the Period, &c. 403

5. Applications of the Dash; of the Notes of Interrogation and Exclamation; and of the Parenthetical characters. 405

6. Corrections of the promiscuous instances of defective punctuation. 407

PART V.

Perspicuity and Accuracy.

First, with respect to single words and phrases.

Chap. 1. Corrections of the errors that relate to purity. 421

2. Corrections of the errors that relate to Propriety. 424

3. Corrections of the errors which respect Precision. 434

Secondly, with respect to the construction of sentences.

Page

CHAP. 1. Corrections of the errors which relate to the Clearness of a sentence. 435

2. Corrections of the errors relating to the Unity of a sentence. 443

3. Corrections of the errors which respect the Strength of a sentence. 447

4. Corrections of the errors that relate to Figures of speech. 461

5. Corrections of the errors in the chapter of Promiscuous Exercises. 465

Alphabetical Index to both the Volumes. 483

KEY TO THE EXERCISES.

PART II*.

ORTHOGRAPHY.

CHAPTER I.

Containing corrections of the false ORTHOGRAPHY, arranged under the respective Rules.

RULE I.

See Vol. I. p. 56. Vol. II. p. 53.

IT is no great merit to *spell* properly; but a great defect to do it incorrectly.

Jacob worshiped his Creator, leaning on the top of his *staff*.

* A regular explanation of the Exercises in Parsing, would occupy a great portion of this volume; and, after all, would be of little use to the reader: a Key to Part I. is therefore omitted. General directions, respecting the mode of Parsing, may be seen at pages 331—344 of the First Volume. If they are carefully studied, they will enable the student to parse all the exercises.

We may place too little, as well as too much, *stress* upon dreams.

Our manners should be neither *gross*, nor excessively refined.

RULE II.

See Vol. I. p. 56. Vol. II. p. 54.

A *car* signifies a chariot of war, or a small carriage of burden.

In the names of *drugs* and plants, the mistake in a word may endanger life.

> Nor undelightful is the ceaseless *hum*
> To him who muses through the woods at noon.

The *fin* of a fish is the limb, by which he balances his body, and moves in the water.

Many a *trap* is laid to insnare the feet of youth.

Many thousand families are supported by the simple business of making *mats.*

RULE III.

See Vol. I. p. 56. Vol. II. p. 54.

We should subject our *fancies* to the government of reason.

If thou art seeking for the living amongst the dead, thou *weariest* thyself in vain.

If we have *denied* ourselves sinful pleasures, we shall be great gainers in the end.

We shall not be the *happier* for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not *dismayed* by poverty, afflictions, or death.

RULE IV.

See Vol. I. p. 56. Vol. II. p. 55.

It is a great blessing to have a sound mind, uninfluenced by *fanciful* humours.

Common calamities, and common blessings, fall *heavily* upon the envious.

The *comeliness* of youth are modesty and frankness; of age, condescension and dignity.

When we act against conscience, we become the *destroyers* of our own peace.

We may be *playful*, and yet innocent; grave, and yet corrupt. It is only from general conduct, that our true character can be *portrayed.*

RULE V.

See Vol. I. p. 57. Vol. II. p. 56.

When we bring the lawmaker into contempt, we have in effect *annulled* his laws.

By *deferring* our repentance, we accumulate our sorrows.

The pupils of a certain ancient philosopher, were not, during their first years of study, *permitted* to ask any questions.

We all have many *failings* and lapses to lament and recover.

There is no affliction with which we are *visited*, that may not be improved to our advantage.

The Christian Lawgiver has *prohibited* many things, which the heathen philosophers allowed.

RULE VI.

See Vol. I. p. 57. Vol. II. p. 57.

Restlessness of mind disqualifies us, both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall *harmlessly* at the feet of virtue.

The road to the *blissful* regions, is as open to the peasant as to the king.

A *chilness*, or shivering of the body, generally precedes a fever.

To recommend virtue to others, our lights must shine brightly, not *dully*.

The silent stranger stood amaz'd to see
Contempt of wealth, and *wilful* poverty.

RULE VII.

See Vol. I. p. 57. Vol. II. p. 57.

The warmth of disputation, destroys that *sedateness* of mind which is necessary to discover truth.

All these with *ceaseless* praise his works behold,
Both day and night.

In all our reasonings, our minds should be *sincerely* employed in the pursuit of truth.

Rude behaviour, and indecent language, are peculiarly *disgraceful* to youth of education.

The true worship of God is an important and *awful* service.

Wisdom alone is *truly* fair: folly only appears so.

RULE VIII.

See Vol. I. p. 57. Vol. II. p. 58.

The study of the English language is making daily *advancement*.

A judicious *arrangement* of studies facilitates *improvement*.

> To shun *allurements* is not hard,
> To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

See Vol. I. p. 58. Vol. II. p. 59.

Every person and thing connected with self, is apt to appear good and *desirable* in our eyes.

Errors and misconduct are more *excusable* in ignorant, than in well-instructed persons.

The divine laws are not *reversible* by those of men.

Gratitude is a *forcible* and active principle in good and generous minds.

Our natural and involuntary defects of body, are not *chargeable* upon us.

We are made to be *serviceable* to others, as well as to ourselves.

RULE X.

See Vol. I. p. 58. Vol. II. p. 59.

An *obliging* and humble disposition, is totally unconnected with a servile and *cringing* humour.

By *solacing* the sorrows of others, the heart is improved, at the same time that our duty is performed.

Labour and expense are lost upon a *dronish* spirit.

The inadvertences of youth may be excused, but *knavish* tricks should meet with severe reproof.

RULE XI.

See Vol. I. p. 58. Vol. II. p. 60.

The *passover* was a celebrated feast among the Jews.

A virtuous woman looketh well to the ways of her *household*.

These people salute one another, by touching the top of their *foreheads*.

That which is sometimes expedient, is not *always* so.

We may be *hurtful* to others, by our example, as well as by personal injuries.

In candid minds, truth finds an entrance and a *welcome* too.

Our *pastimes* should be innocent; and they should not occur too frequently.

CHAPTER II.

Containing corrections of the false ORTHOGRAPHY, promiscuously disposed.

SECTION 1.

See the EXERCISES, p. 62.

NEGLECT no *opportunity* of doing good.

No man can *steadily* build upon accidents.

How shall we keep, what sleeping or awake,
A weaker may *surprise*, a stronger take?

Neither time nor misfortunes should *erase* the *remembrance* of a friend.

Moderation should preside, both in the *kitchen* and the *parlour*.

Shall we *receive* good at the Divine hand, and shall we not *receive* evil?

In many designs, we may *succeed* and be miserable.

We should have *sense* and virtue enough to *recede* from our demands, when they appear to be *unreasonable*.

All our comforts *proceed* from the Father of Goodness.

The ruin of a state is generally *preceded* by a universal *degeneracy* of manners, and a contempt of religion.

His father *omitted* nothing in his education, that might render him virtuous and *useful.*

The daw in the fable was dressed in *pilfered* ornaments.

A *favour conferred* with delicacy, doubles the obligation.

They tempted their Creator, and *limited* the Holy One of *Israel.*

The precepts of a good education have often *recurred* in the time of need.

We are frequently *benefited* by what we have dreaded.

It is no great virtue to live *lovingly* with good natured and meek persons.

The Christian religion gives a more *lovely* character of God, than any religion ever did.

Without *sinistrous* views, they are *dexterous* managers of their own interest.

Any thing *committed* to the trust and care of another, is a *deposite.*

Here *finish'd* he, and all that he had made,
View'd and beheld! All was *entirely* good.

It deserves our best *skill* to *inquire* into those rules, by which we may guide our *judgment.*

Food, *clothing*, and habitations, are the rewards of industry.

If we *lay* no restraint upon our lusts, no *control* upon our *appetites* and passions, they will hurry us into guilt and misery.

An *Independent* is one who, in religious affairs, holds that every congregation is a *complete* Church.

> Receive his *counsel,* and *securely* move:
> *Intrust* thy fortune to the Power above.

> Following life in *creatures* we *dissect,*
> We lose it in the moment we detect.

The *acknowledgment* of our transgressions must precede the *forgiveness* of them.

Judicious *abridgments* often aid the *studies* of youth.

> Examine how thy *humour* is *inclin'd,*
> And which the *ruling* passion of thy mind.

> ——He *falters* at the question:
> His fears, his words, his looks, declare him guilty.

Calico is a thin cloth made of cotton; sometimes stained with lively *colours.*

To promote iniquity in others, is nearly the same as being the *actors* of it *ourselves.*

The *glazier's* business was unknown to the *ancients.*

The *antecedent,* in *grammar,* is the noun or pronoun to which the relative refers.

Section 2.

See the Exercises, p. 64.

Be not *afraid* of the wicked: they are under the *control* of Providence. Consciousness of guilt may justly *affright* us.

Convey to others no *intelligence* which you would be ashamed to avow.

Many are weighed in the *balance*, and found wanting.

How many *disappointments* have, in their consequences, saved a man from ruin!

A *well-poized* mind makes a *cheerful* countenance.

A certain *householder* planted a *vineyard*, but the men *employed* in it made *ungrateful* returns.

Let us show *diligence* in every *laudable* undertaking.

Cinnamon is the fragrant bark of a low tree in the *island* of Ceylon.

A ram will *butt* with his head, though he be brought up tame, and never saw the action.

We *perceive* a piece of silver in a *basin*, when water is poured on it, though we could not discover it before.

Virtue *embalms* the memory of the good.

The king of Great *Britain* is a *limited* monarch; and the *British* nation a free people.

The *physcian* may *dispense* the *medicine*, but Providence alone can bless it.

In many *pursuits*, we *embark* with pleasure, and land sorrowfully.

Rocks, mountains, and caverns, are of *indispensable* use, both to the earth and to man.

The hive of a city, or kingdom, is in the best condition, when *there* is the least *noise* or *buzz* in it.

The roughnesses found on our *entrance* into the paths of virtue and learning, grow smoother as we advance.

That which was once the most *beautiful* spot of Italy, *covered* with *palaces, embellished* by princes, and *celebrated* by poets, has now nothing to show but ruins.

Battering rams were *anciently* used to beat down the walls of a city.

Jockey signifies a man who rides horses in a race; or who deals in horses.

The *harmlessness* of many animals, and the *enjoyment* which they have of life, should plead for them against cruel *usage*.

We may be very *busy*, to no *useful* purpose.

We cannot plead in *abatement* of our guilt, that we are *ignorant* of our duty.

Genuine *charity*, how liberal soever it may be, will never *empoverish* ourselves. If we *sow sparingly*, we shall reap *accordingly*.

However *disagreeable*, we must *resolutely* perform our duty.

A fit of sickness is often a kind *chastisement* and *discipline*, to moderate our affection for the things of this life.

It is a *happiness* to young persons, when they are preserved from the snares of the world, as in a garden *enclosed.*

Health and peace, the most *valuable possessions,* are obtained at small *expense.*

Incense signifies perfumes *exhaled* by fire, and made use of in religious ceremonies.

True *happiness* is an *enemy* to pomp and *noise.*

Few *reflections* are more *distressing,* than those which we make on our own ingratitude.

There is an *inseparable connexion* between piety and virtue.

Many actions have a fair *complexion,* which have not sprung from virtue.

Which way soever we turn *ourselves,* we are *encountered* with *sensible* demonstrations of a Deity.

If we forsake the ways of virtue, we cannot *allege* any *colour* of ignorance, or want of instruction.

SECTION 3.

See the EXERCISES, p. 67.

THERE are more *cultivators* of the earth, than of their own hearts.

Man is *encompassed* with dangers innumerable.

War is attended with *distressful* and *desolating* effects. It is *confessedly* the *scourge* of our angry passions.

The earth is the Lord's, and the *fulness* thereof.

The harvest *truly* is plenteous, but the *labourers* are few.

The greater our *incitements* to evil, the greater will be our victory and reward.

We should not *encourage* persons to do what they *believe* to be wrong.

Virtue is placed between two *extremes*, which are both equally *blamable*.

We should continually have the *goal* in our view, which would direct us in the race.

The *gaols* (or *jails*) were forced open, and the prisoners set free.

It cannot be said that we are *charitable donors*, when our gifts proceed from selfish motives.

Strait is the gate, and narrow the way, that lead to life eternal.

Integrity leads us *straight* forward, disdaining all *doublings*, and crooked paths.

Licentiousness and crimes pave the way to ruin.

Words are the *counters* of wise men, but the money of fools.

Recompense to no man evil for evil.

He was an excellent person; a *mirror* of *ancient* faith in early youth.

Meekness *controls* our angry passions; *candour*, our severe *judgments*.

He is not only a *descendant* from pious *ancestors*, but an *inheritor* too of their virtues.

A *dispensary* is the place where medicines are dispensed: a *dispensatory* is a book in which the composition of them is described.

Faithfulness and judgment are peculiarly *requisite* in *testamentary* executors.

To be *faithful* among the faithless, argues great strength of *principle.*

Mountains appear to be like so many wens or *unnatural protuberances* on the face of the earth.

In some places the sea *encroaches* upon the land; in others, the land upon the sea.

Philosophers agreed in *despising* riches, as the *encumbrances* of life.

Wars are regulated *robberies* and *piracies.*

Fishes *increase* more than beasts or birds, as appears from their *numerous spawn.*

The *pyramids* of Egypt have stood more than three thousand years.

Precepts have small influence, when not *enforced* by example.

How has kind Heav'n adorn'd the happy land,
And scatter'd blessings with a *wasteful* hand!

A friend *exaggerates* a man's virtues, an enemy *inflames* his crimes.

A witty and *humorous* vein has often produced *enemies*

Neither pleasure nor *business* should *engross* our time and affections; proper seasons should be *allotted* for *retirement.*

It is laudable to *inquire* before we *determine.*

Many have been *visited* with afflictions, who have not *profited* by them.

We may be *successful*, and yet disappointed.

SECTION 4.

See the EXERCISES, p. 69.

THE experience of want *enhances* the value of plenty.

To maintain opinions *stiffly*, is no evidence of their truth, or of our moderation.

Hoarhound has been famous for its *medicinal* qualities: but it is now little used.

The wicked are often *insnared* in the trap which they *lay* for others.

It is hard to say what diseases are *curable*: they are all under the *guidance* of Heaven.

Instructers should not only be *skilful* in those sciences which they teach; but have *skill* in the method of teaching, and patience in the *practice*.

Science strengthens and *enlarges* the minds of men.

A steady mind may receive *counsel*; but there is no hold on a *changeable* humour.

We may *inure ourselves* by custom, to bear the extremities of *weather* without injury.

Excessive *merriment* is the parent of *grief*.

Air is *sensible* to the touch by its motion, and by its *resistance* to bodies moved in it.

A polite address is sometimes the *cloak* of malice.

To *practise* virtue is the sure way to love it.

Many things are *plausible* in theory, which fail in *practice*.

Learning and *knowledge* must be attained by slow degrees: and are the reward only of *diligence* and patience.

We should study to live *peaceably* with all men.

A soul that can *securely* death defy,
And count it nature's *privilege* to die.

Whatever promotes the interest of the soul, is also *conducive* to our present felicity.

Let not the *sternness* of virtue *affright* us; she will soon become *amiable*.

The *spacious* firmament on high,
With all the blue *etherial* sky,
And spangled heav'ns, a *shining* frame,
Their great *Original proclaim*.

Passion is the *drunkenness* of the mind: it *supersedes* the workings of reason.

If we are sincere, we may be assured of an advocate to *intercede* for us.

We ought not to consider the *increase* of another's reputation, as a *diminution* of our own.

The *rheumatism* is a painful distemper, supposed to *proceed* from acrid *humours*.

The beautiful and accomplished, are too apt to study *behaviour* rather than virtue.

The *peasant's cabin* contains as much content as the *sovereign's palace*.

True *valour* protects the feeble, and humbles the *oppressor*.

David, the son of Jesse, was a wise and *valiant* man.

Prophecies and miracles *proclaimed* Jesus Christ to be the *Saviour* of the world.

Esau sold his birthright for a *savoury* mess of *pottage*.

A regular and *virtuous* education, is an *inestimable* blessing.

> *Honour* and shame from no condition rise:
> Act well your part; there, all the *honour* lies.

The *rigour* of monkish *discipline* often conceals great depravity of heart.

We should recollect, that however *favourable* we may be to ourselves, we are *rigorously* examined by others.

Section 5.

See the Exercises, p. 72.

Virtue can render youth, as well as old age, *honourable*.

Rumour often tells false tales.

Weak minds are *ruffled* by *trifling* things.

The *cabbage tree* is very common in the Caribbee *islands*, where it grows to a prodigious *height*.

Visit the sick, feed the hungry, *clothe* the naked.

His smiles and tears are too *artificial* to be relied on.

The most *essential* virtues of a Christian, are love to God and benevolence to man.

We should be *cheerful* without levity.

A *calendar* signifies a register of the year; and a *calender*, a press in which clothiers smooth their cloth.

Integrity and hope are the sure *palliatives* of sorrow.

Chamomile is an *odoriferous* plant, and possesses considerable *medicinal* virtues.

The *gaiety* of youth should be tempered by the precepts of age.

Certainty, even on *distressful* occasions, is *sometimes* more *eligible* than *suspense.*

> Still green with bays each *ancient altar* stands,
> Above the reach of *sacrilegious* hands.

The most acceptable *sacrifice*, is that of a contrite and humble heart.

We are accountable for whatever we *patronise* in others.

It marks a savage disposition, to *torture* animals, to make them smart and *agonize*, for our diversion.

The edge of *cloth*, where it is closed by complicating the threads, is called the *selvage.*

Souchong tea and *Turkey* coffee were his *favourite beverage; chocolate* he seldom drank.

The guilty mind cannot avoid many *melancholy* apprehensions.

If we injure others, we must expect *retaliation.*

Let every man be fully *persuaded* in his own mind.

Peace and *honour* are the *sheaves* of virtue's harvest.

The black earth, every where obvious on the surface of the ground, we call *mould.*

The Roman *pontiff* claims to be the *supreme* head of the church on earth.

High-seasoned food *vitiates* the *palate,* and occasions a disrelish for plain fare.

The conscious *receiver* is as bad as the thief.

Alexander, the *conqueror* of the world, was, in fact, a robber and a murderer.

The Divine Being is not only the *Creator,* but the Ruler and *Preserver* of the world.

Honest *endeavours,* if persevered in, will finally be *successful.*

He who dies for religion, is a martyr; he who suffers for it, is a *confessor.*

In the *paroxysm* of passion, we sometimes give occasion for a life of *repentance.*

The mist which *envelops* many studies, is dissipated when we approach them.

The voice is sometimes obstructed by a *hoarseness,* or by *viscous* phlegm.

The *desert* shall rejoice, and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the *dessert.*

We traversed the *flowery* fields, till the falling dews admonished us to return.

SECTION 6.

See the EXERCISES, p. 74.

THERE is frequently a worm at the root of our most *flourishing* condition.

The stalk of *ivy* is tough, and not *fragile.*

The roof is vaulted, and *distils* fresh water from every part of it.

Our imperfections are *discernible* by others, when we think they are concealed.

They think they shall be *heard* for *their* much speaking.

True *criticism* is not a captious, but a liberal art.

Integrity is our best *defence* against the evils of life.

No circumstance can *license* evil, or *dispense* with the rules of virtue.

We may be *ciphers* in the world's estimation, whilst we are advancing our own and others' value.

The path of *virtue* is the pāth of peace.

A *diphthong* is the *coalition* of two vowels to form one sound.

However *forcible* our temptations, they may be resisted.

I *acknowledge* my transgression; and my sin is ever before me.

The *college* of cardinals are the *electors* of the pope.

He had no *colourable* excuse to palliate his conduct.

Thy *humorous* vein, thy pleasing folly,
Lie all neglected, all forgot.

If we are so conceited as *obstinately* to reject all advice, we must expect a *dereliction* of friends.

Chronology is the science of *computing* and *adjusting* the periods of time.

In groves we live, and *lie* on mossy beds,
By *crystal* streams, that *murmur* through the meads.

It is a secret *cowardice* which induces us to *compliment* the vices of our superiors, to applaud the *libertine*, and laugh with the *profane*.

The lark each morning waked me with her *sprightly* lay.

There are no fewer than thirty-two species of the *lily*.

We owe it to our *visiters* as well as to ourselves, to entertain them with useful and *sensible* conversation.

Sponsors are those who become sureties for the children's education in the Christian faith.

The *warrior's* fame is often purchased by the blood of thousands.

Hope *exhilarates* the mind, and is the grand *elixir*, under all the evils of life.

The *incense* of gratitude, whilst it expresses our duty, and *honours* our *benefactor*, perfumes and *regales* ourselves.

PART III.

SYNTAX.

CHAPTER I.

CONTAINING CORRECTIONS OF THE FALSE SYNTAX, ARRANGED UNDER THE RULES.

RULE I.

See Vol. I. p. 218. Vol. II. p. 77.

DISAPPOINTMENTS *sink* the heart of man; but the renewal of hope *gives* consolation.

The smiles that encourage severity of judgment, *hide* malice and insincerity.

He *dares* not act contrary to his instructions.

Fifty pounds of wheat *contain* forty pounds of flour.

The mechanism of clocks and watches *was* totally unknown a few centuries ago.

The number of inhabitants in Great Britain and Ireland, *does* not exceed sixteen millions.

Nothing but vain and foolish pursuits *delights* some persons.

A variety of pleasing objects *charms* the eye.

So much both of ability and merit *is* seldom found.

In the conduct of Parmenio, a mixture of wisdom and folly *was* very conspicuous.

He is an author of more credit than Plutarch, or any other, that *writes* lives too hastily.

The inquisitive and curious *are* generally talkative.

Great pains *have* been taken to reconcile the parties.

I am sorry to say it, but there *were* more equivocators than one.

The sincere *are* always esteemed.

Have the goods been sold to advantage? and *didst* thou embrace the proper season?

There *are* many occasions in life, in which silence and simplicity *are* true wisdom.

The generous never *recount* minutely the actions they have done; nor the prudent, those they will do.

He *needs* not proceed in such haste.

The business that related to ecclesiastical meetings, matters, and persons, *was* to be ordered according to the king's direction.

In him *was* happily blended true dignity with softness of manners.

The support of so many of his relations, *was* a heavy tax upon his industry; but thou *knowest*, he paid it cheerfully.

What *avail* the best sentiments, if persons do not live suitably to them?

Reconciliation was offered, on conditions as moderate as *were* consistent with a permanent union.

Not one of them whom thou *seest* clothed in purple, *is* completely happy.

And the fame of this person, and of his wonderful actions, *was* diffused throughout the country.

The variety of the productions of genius, like that of the operations of nature, *is* without limit.

In vain our flocks and fields increase our store,
When our abundance *makes* us wish for more.

Thou *shouldst* love thy neighbour as sincerely as thou *lovest* thyself.

Hast thou no better reason for censuring thy friend and companion?

Thou, who art the Author and Bestower of life, *canst* doubtless restore it also: but whether thou *wilt* please to restore it, or not, that thou only *knowest.*

O thou my voice inspire,
Who touch'd Isaiah's hallow'd lips with fire.
" *Who touchedst* or *didst touch.*"

Accept these grateful tears: for thee they flow;
For thee that ever felt another's wo.
" *Didst feel.*"

Just to thy word, in ev'ry thought sincere;
Who knew no wish but what the world might hear.
" *Who knewest* or *didst know.*"

The following examples are adapted to the notes and observations under Rule 1.

See Vol. I. p. 218. Vol. II. p. 80.

1. To do unto all men, as we would that they, in similar circumstances, should do unto us, *constitutes* the great principle of virtue.

From a fear of the world's censure, to be ashamed of the practice of precepts which the heart approves and embraces, *marks* a feeble and imperfect character.

The erroneous opinions which we form concerning happiness and misery, *give* rise to all the mistaken and dangerous passions that *embroil* our life.

To live soberly, righteously, and piously, *is* required of all men.

That it is our duty to promote the purity of our minds and bodies, to be just and kind to our fellow-creatures, and to be pious and faithful to Him that made us, *admits* not of any doubt in a rational and well-informed mind.

To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God, *are* the sure means of becoming peaceful and happy.

It is an important truth, that religion, vital religion, the religion of the heart, *is* the most powerful *auxiliary* of reason, in waging war with the passions, and promoting that sweet composure which *constitutes* the peace of God.

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, *is* often overlooked; though it would be the ultimate wish of many, who, as far as we can judge, *deserve* it as much as ourselves.

All that *makes* a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike; the virtues which *form* the happiness, and the crimes which *occasion* the misery of mankind; *originate* in that silent and secret recess of thought, which *is* hidden from every human eye.

2. If the privileges to which he has an undoubted right, and *which* he has long enjoyed, should now be wrested from him, *it* would be flagrant injustice.

These curiosities we have imported from China, and *they* are similar to those which were some time ago brought from Africa.

Will martial flames for ever fire thy mind,
And *wilt thou* never be to Heav'n resign'd?

3. *When* two substantives come together, and do not signify the same thing, the *first of them* must be in the genitive case.

Such is the constitution of men, *that virtue*, however it may be neglected for a time, *will* ultimately be acknowledged and respected.

4. The crown of virtue *are* peace and honour.

His chief occupation and enjoyment *was* controversy.

5. ———— *He* destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

———— Whose gray top
Shall tremble, *he* descending.

RULE II.

See Vol. I. p. 225. Vol. II. p. 82.

Idleness and ignorance *are* the *parents* of many vices.

Wisdom, virtue, happiness, *dwell* with the golden mediocrity.

In unity *consist* the welfare and security of every society.

Time and tide *wait* for no man.

His politeness and good disposition *were*, on failure of their effect, entirely changed.

Patience and diligence, like faith, *remove* mountains.

Humility and knowledge, with poor apparel, *excel* pride and ignorance under costly attire.

The planetary system, boundless space, and the immense ocean, *affect* the mind with sensations of astonishment.

Humility and love, whatever obscurities may involve religious tenets, *constitute* the essence of true religion.

Religion and virtue, our best support and highest honour, *confer* on the mind principles of noble independence.

What *signify* the counsel and care of preceptors, when youth think they have no need of assistance?

The examples which follow, are suited to the notes and observations under RULE II.

See Vol. I. p. 226. Vol. II. p. 83.

1. Much *do* human pride and self-complacency require correction.

Luxurious living, and high pleasures, *beget* a languor and satiety that *destroy* all enjoyment.

Pride and self-sufficiency *stifle* sentiments of dependence on our Creator: levity and attachment to worldly pleasures, *destroy* the sense of gratitude to him.

2. Good order in our affairs, not mean savings, *produces* great profits.

The following treatise, together with those that accompany it, *was* written, many years ago, for my own private satisfaction.

That great senator, in concert with several other eminent persons, *was* the *projector* of the revolution.

The religion of these people, as well as their customs and manners, *was* strangely misrepresented.

Virtue, joined to knowledge and wealth, *confers* great influence and respectability. But knowledge,

with wealth united, if virtue is wanting, *has* a very limited influence, and *is* often despised.

That superficial scholar and critic, like some renowned critics of our own, *has* furnished most decisive proofs, that *he* knew not the characters of the Hebrew language.

The buildings of the institution have been enlarged; the expense of which, added to the increased price of provisions, *renders* it necessary to advance the terms of admission.

One, added to nineteen, *makes* twenty.—Better thus: one *and* nineteen *make* twenty.

What black despair, what horror, *fill* his mind!

3. Thou, and the gardener, and the huntsman, must share the blame of this business amongst *you*.

My sister and I, as well as my brother, are daily employed in *our* respective occupations.

RULE III.

See Vol. I. p. 229. Vol. II. p. 85.

Man's happiness, or misery, *is*, in a great measure, put into his own hands.

Man is not such a machine as a clock or a watch, which *moves* merely as *it is* moved.

Despise no infirmity of mind or body, nor any condition of life: for *it is*, perhaps, to be your own lot.

Speaking impatiently to servants, or any thing that betrays unkindness or ill-humour, *is* certainly criminal.

There are many faults in spelling, which neither analogy nor pronunciation *justifies*.

When sickness, infirmity, or reverse of fortune, *affects* us, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that *constitutes* the worship of the Almighty.

A tart reply, a proneness to rebuke, or a captious and contradictious spirit, *is* capable of imbittering domestic life, and of setting friends at variance.

The following sentences exemplify the notes and observations under RULE III.

See Vol. I. p. 229. Vol. II. p. 86.

1. Either thou or I *am* greatly mistaken, in our judgment on this subject.

I or thou *art* the person who must undertake the business proposed.

2. One or both of the scholars *were* present at the transaction.

Some parts of the ship and cargo were recovered; but neither the captain, nor the sailors, *were* saved.

Whether one person or more *than one*, *were* concerned in the business, does not yet appear.

The deceitfulness of riches, or the cares of this life, *have* choked the seeds of virtue in many a promising mind.

RULE IV.

See Vol. I. p. 230. Vol. II. p. 86.

The people *rejoice* in that which should give *them* sorrow.

The flock, and not the fleece, *is*, or ought to be, the *object* of the shepherd's care.

The court *has* just ended, after having sat through the trial of a very long cause.

The crowd *was* so great, that the judges with difficulty made their way through *it*.

The corporation of York *consists* of a mayor, aldermen, and a common council.

The British parliament *is* composed of king, lords, and commons.

When the nation *complains*, the rulers should listen to *its* voice.

In the days of youth, the multitude eagerly *pursue* pleasure as *their* chief good.

The church *has* no power to inflict corporal punishment.

The fleet *was* seen sailing up the channel.

The regiment *consists* of a thousand men.

The meeting *has* established several salutary regulations.

The council *were* not unanimous, and *they* separated without coming to any determination.

The fleet *are* all arrived and moored in safety.

These people *draw* near to me with their mouth, and *honour* me with their lips, but their heart is far from me.

The committee *were* divided in *their* sentiments, and *they have* referred the business to the general meeting.

The committee *was* very full when this point was decided; and *its* judgment has not been called in question.

Why *does* this generation wish for greater evidence, when so much is already given?

The remnant of the people *was* persecuted with great severity.

Never *was* any people so much infatuated as the Jewish nation.

The shoal of herrings *was* of an immense extent.

No society *is* chargeable with the disapproved misconduct of particular members.

RULE V.

See Vol. I. p. 232. Vol. II. p. 88.

The exercise of reason appears as little in these sportsmen, as in the beasts *which* they sometimes hunt, and by *which* they are sometimes hunted.

They *who* seek wisdom will certainly find her.

The male amongst birds seems to discover no beauty, but in the colour of *his* species.

Take handfuls of ashes of the furnace, and let Moses sprinkle *them* towards heaven, in the sight of Pharoah; and *they* shall become small dust.

Rebecca took goodly raiment, which *was* with her in the house, and put *it* upon Jacob.

The wheel killed another man, *who* is the sixth *that has* lost *his life*, by this means.

The fair sex, whose task is not to mingle in the labours of public life, *have their* own part assigned *them* to act.

The Hercules *ship* of war foundered at sea; she overset, and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of *its* thoughts.

What is the reason that our language is less refined than *that* of Italy, Spain, or France?

I do not think any one should incur censure for being tender of *his* reputation.

Thou who *hast* been a witness of the fact, *canst* give an account of it.

In religious concerns, or *those which are* conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what *has* been here premised, *is* the *conjecture* of Dryden.

Thou great First Cause, least understood!
Who all my sense confin'd
To know but this, that thou art good,
And that myself am blind:
Yet gave me in this dark estate, &c.
" *Confinedst* or *didst confine*:" " *Gavedst* or *didst give*."

What art thou, speak, that, on designs unknown,
While others sleep, *dost* range the camp alone?

The following examples are adapted to the notes and observations under RULE V.

See Vol. I. p. 234. Vol. II. p. 90.

1. Whoever entertains such an opinion, judges erroneously.

The cares of this world often choke the growth of virtue.

Disappointments and afflictions, however disagreeable, often improve us.

2. Moses was the meekest man *that* we read of in the Old Testament.

Humility is one of the most amiable virtues *that* we can possess.

They are the same persons *that* assisted us yesterday.

The men and things *that* he has studied have not improved his morals.

3. *How* beautiful *soever* they appear, they have no real merit.

In *what* light *soever* we view him, his conduct will bear inspection.

On *which* side *soever* they are contemplated, they appear to advantage.

How much *soever* he might despise the maxims of the king's administration, he kept a total silence on that subject.

4. Which of *those* two persons has most distinguished himself?

None more impatiently suffer injuries, than *they who* are most forward in doing them.

5. He would not be persuaded *that I was not* greatly in fault.

These commendations of his children, appear to have been made in *a manner which is, in some respects, injudicious:* or, *appear to be, in some respects, injudicious.*

6. He instructed and fed the crowds *that* surrounded him.

Sidney was one of the wisest and most active governors, *that* Ireland had enjoyed for several years.

He was the ablest minister *that* James ever possessed.

The court, *which* gives currency to manners, ought to be exemplary.

I am happy in the friend *whom* I have long proved.

7. The child *that* we have just seen, is wholesomely fed, and not injured by bandages or clothing.

He is like a beast of prey, *that* destroys without pity.

8. Having once disgusted him, he could never regain the favour of Nero, *whose name was but another word* for cruelty.

Flattery, *the* nature *of which* is to deceive and betray, should be avoided as the poisonous adder.

Which of those men came to his assistance ?

9. *The king, who* had never before committed so unjust an action, dismissed his minister without any inquiry.

There are in the empire of China, millions of *people, whose* support is derived almost entirely from rice.

10. His continual endeavours to serve us, notwithstanding our ingratitude, *are remarkable.* Or —It is remarkable, *that he is continually endeavouring* to serve us, notwithstanding our ingratitude.

His assertion, *though paradoxical,* is indisputably true.

11. Ah ! unhappy *thou,* who art deaf to the calls of duty, and of honour.

Oh ! happy *us,* surrounded with so many blessings.

RULE VI.

See Vol. I. p. 239. Vol. II. p. 92.

We are dependent on each other's assistance: *who* is there that can subsist by himself?

If he will not hear his best friend, *who* shall be sent to admonish him?

They, *to whom* much is given, will have much to answer for.

It is not to be expected that they, *who*, in early life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have laboured to make us wise and good, are the persons *whom* we ought to love and respect, and *to whom* we ought to be grateful.

The persons, *whom* conscience and virtue support, may smile at the caprices of fortune.

From the character of those *with whom* you associate, your own will be estimated.

That is the student *to whom* I gave the book, and, *who*, I am persuaded, deserves it.

1. Of whom were the articles bought? Of a mercer; *him* who resides near the mansion house.

Was any person besides the mercer present? Yes, both *he* and his clerk.

To whom was the money paid? To the mercer and his clerk.

Who counted it? Both the clerk and *he*.

RULE VII.

See Vol. I. p. 241. Vol. II. p. 94.

I acknowledge that I am the teacher, who adopt that sentiment, and *maintain* the propriety of such measures. Or—*that I, who adopt that sentiment, and maintain*, &c.

Thou art a friend that *has* often relieved me, and that has not deserted me now in the time of peculiar need. Or—*Thou, who hast often relieved me, and who hast not*, &c.

I am the man who approves of wholesome discipline, and who *recommends* it to others; but I am not a person who promotes useless severity, or who *objects* to mild and generous treatment.

I perceive that thou art a pupil, who possesses bright parts, but who *has* cultivated them but little.

Thou art he who *breathes* on the earth with the breath of spring, and who *covers* it with verdure and beauty.

I am the Lord thy God, who *teaches* thee to profit, and who *leads* thee by the way thou shouldst go.

Thou art the Lord who *didst choose* Abraham, and broughtest him forth out of Ur of the Chaldees. Or—*Thou who didst choose Abraham*, &c.

RULE VIII.

See Vol. I. p. 242. Vol. II. p. 95.

This kind of *indulgence softens* and *injures* the mind.

Instead of improving yourselves, you have been playing *these* two hours.

That sort of favours did real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty *feet* broad, and one hundred *fathoms* in depth.

How many *sorrows* should we avoid, if we were not industrious to make them!

He saw one *person*, or *more than one*, enter the garden.

The examples which follow, are suited to the notes and observations under RULE VIII.

See Vol. I. p. 242. Vol. II. p. 95.

1. ADJECTIVE PRONOUNS.

1. Charles was extravagant, and, by *this means*, became poor and despicable.

It was by *that* ungenerous *means* that he obtained his end.

Industry is the *means* of obtaining competency.

Though a promising measure, it is a *means* which I cannot adopt.

This person embraced every opportunity to display his talents; and by *this means* rendered himself ridiculous.

Joseph was industrious, frugal, and discreet; and by *these means* obtained property and reputation.

2. Religion raises men above themselves; irreligion sinks them beneath the brutes: *this* binds them down to a poor pitiable speck of perishable earth; *that,* opens to them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a much greater show upon the earth in *these* than in *those;* because there is a much slower evaporation.

Rex and Tyrannus are of very different characters. The one rules his people by laws to which they consent; the other, by his absolute will and power: *that* is called freedom, *this,* tyranny.

3. Each of them, in *his* turn, *receives* the benefits to which *he is* entitled.

My counsel to each of you is, that *he* make it *his* endeavour to come to a friendly agreement.

By discussing what relates to each particular, in *its* order, we shall better understand the subject.

Every person, whatever be *his* station, *is* bound by the duties of morality and religion.

Every leaf, every twig, every drop of water, *teems* with life.

Every man's heart and temper *are* productive of much inward joy or bitterness.

Whatever he undertakes, either his pride or his folly *disgusts* us.

Every man and every woman *was* numbered *.

Neither of those men *seems* to have any idea, that *his* opinions may be ill-founded.

When benignity and gentleness reign within, we are always least in hazard from without: every person, and every occurrence, *is* beheld in the most favourable light.

On *each* side of the river was there the tree of life.

II. ADJECTIVES.

4. She reads *properly*, writes very *neatly*, and composes *accurately*.

He was *extremely* prodigal, and his property is now *nearly* exhausted.

They generally succeeded; for they lived *conformably* to the rules of prudence.

We may reason very *clearly*, and exceeding *strongly*, without knowing that there is such a thing as a syllogism.

He had many virtues, and was *exceedingly* beloved.

---

* The copulative conjunction, in this instance, makes no difference with regard to the verb. All the men and women are referred to separately and individually. The verb must therefore have the same construction as it has in this sentence; " Every one of the men and women *was* numbered." Whatever number of nouns may be connected by a conjunction with the pronoun *every*, this pronoun is as applicable to the whole mass of them, as to any one of the nouns: and therefore the verb is correctly put in the singular number, and refers to the whole separately and individually considered. In short, this pronoun so entirely coalesces with the nouns, however numerous and united, that it imparts its peculiar nature to them, and makes the whole number correspond together, and require a similar construction.

The

The amputation was *exceedingly* well performed, and saved the patient's life.

He came *agreeably* to his promise, and conducted himself *suitably* to the occasion.

He speaks very *fluently*, and reads *excellently*; but he does not think very *coherently*.

He behaved himself *submissively*, and was *exceedingly* careful not to give offence.

They rejected the advice, and conducted themselves *exceeding* indiscreetly.

He is a person of great abilities, and *exceedingly* upright: and is *likely* to be a very useful member of the community.

The conspiracy was the *more easily* discovered, from its being known to many.

Not being fully acquainted with the subject, he could *not* affirm *more strongly* than he did.

He was so deeply impressed with the subject, that few could speak *more nobly* upon it.

We may credit his testimony, for he says *expressly*, that he saw the transaction.

The subject may be farther illustrated and confirmed, by the following examples. "Every man, woman, and child, *was* preserved from the devouring element;" "Every good gift, and every perfect gift, *is* from above, and *cometh* down from the Father of lights;" James i. 17; "It is the original cause of every reproach and distress which *has* attended the government;" Junius; "To those that have lived long together, every thing heard, and every thing seen, *recalls* some pleasure communicated, or some benefit conferred; some petty quarrel, or some slight endearment." Dr Johnson.—This construction forms an exception to the second rule of Syntax. Another exception to this second rule, is, when a copulative conjunction connects two or more nouns, which refer to the same person or thing: as, "That able scholar and critic *has* been eminently useful to the cause of religion."—See pages 51, 52.

Use a little wine for thy stomach's sake, and *thy frequent* infirmities.

From these favourable beginnings, we may hope for a *speedy* and prosperous issue.

He addressed several exhortations to them *suitable* to their circumstances.

Conformable to their vehemence of thought, was their vehemence of gesture.

We should implant in the minds of youth, such seeds and principles of piety and virtue, as are likely to take *the earliest* and deepest root.

A disposition *so amiable* will secure universal regard.

Virtues *so distinguished* seldom occur.

5. It is easier to build two chimneys than to maintain one.

The tongue is like a race-horse; which runs the faster the *less* weight it carries.

The pleasures of the understanding are preferable to those of the imagination, or of sense.

The nightingale sings: hers is the sweetest voice in the grove.

The most *High* hath created us for his glory, and our own happiness.

The Supreme Being is the wisest, the most *powerful*, and the best of beings.

6. Virtue confers *supreme* dignity on man; and should be his *chief* desire.

His assertion was *better founded* than that of his opponent; nay, the words of the latter were *not true*.

His work is *well executed;* his brother's *still better;* and his father's the *best* of all.

He gave *a full* and *sincere* proof of *true* friendship. Or—*He gave the strongest proof of warm and genuine friendship.*

7. A talent of this kind would, perhaps, prove the likeliest of *all* to succeed. Or—*prove more likely than any other to* succeed.

He is the *stronger* of the two, but not the *wiser.*

He spoke with so much propriety, that I understood him the best of *all* who spoke on the subject. Or—*better than any other* who spoke on the subject.

Eve was *fairer than any of* her daughters.

8. He spoke in a *manner* distinct enough to be heard by the whole assembly. Or—*He spoke distinctly enough* to be heard by the whole assembly.

Thomas is equipped with a pair of *new* shoes, and a pair of *new* gloves: he is the servant of *a* rich *old* man.

The first *two* in the row are cherry-trees, the *other two* are pear-trees.

RULE IX.

See Vol. I. p. 254. Vol. II. p. 100.

Fire, air, earth, and water, are *the* four elements of philosophers.

Reason was given to man to control his passions.

We have within us an intelligent principle, distinct from *the* body and from matter.

Man is the noblest work of *the* creation.

The wisest and *the* best men sometimes commit errors.

Beware of drunkenness: it impairs *the* understanding; wastes *the* estate; destroys reputation; consumes the body; and renders *a* man of the brightest parts *a* common jest of the meanest clown.

He is a much better writer than reader.

The king has conferred on him the title of duke.

There are some evils of life, which equally affect *the* prince and *the* people.

We must act our part with constancy, though *the* reward of our constancy be distant.

We are placed here under *the* trial of our virtue.

Virtues like his are not easily acquired. Such qualities honour the nature of man.

Purity has its seat in the heart; but extends its influence over so much of *the* outward conduct, as to form *a* great and material part of *the* character.

A profligate man is seldom or never found to be *a* good husband, *a* good father, or *a* beneficent neighbour.

True charity is not *a* meteor, which occasionally glares; but *a* luminary, which, in its orderly and regular course, dispenses *a* benignant influence.

The following sentences exemplify the notes and observations under RULE IX.

See Vol. I. p. 256. Vol. II. p. 102.

1. He has been much censured for conducting himself with little attention to his business.

So bold a breach of order, called for *a* little severity in punishing the offender.

His error was accompanied with so little contrition and candid acknowledgment, that he found few persons to intercede for him.

There were so many mitigating circumstances attending his misconduct, particularly that of his open confession, that he found *a* few friends who were disposed to interest themselves in his favour.

As his misfortunes were the fruit of his own obstinacy, few persons pitied him.

2. The fear of shame, and *the* desire of approbation, prevent many bad actions.

In this business he was influenced by a just and *a* generous principle.

He was fired with *the* desire of doing something, though he knew not yet, with distinctness, either *the* end or *the* means.

3. At *the* worst, I could but incur a gentle reprimand.

At *the* best, his gift was but a poor offering, when we consider his estate.

RULE X.

See Vol. I. p. 259. Vol. II. p. 103.

My *ancestor's* virtue is not mine.

His *brother's* offence will not condemn him.

I will not destroy the city for *ten's* sake.

Nevertheless, *Asa's* heart was perfect with the Lord.

A *mother's* tenderness and a *father's* care, are *nature's gifts* for *man's* advantage.

A *man's manners* frequently influence his fortune.

Wisdom's precepts form the good *man's* interest and happiness.

They slew Varus, *him* that was mentioned before.

They slew Varus, who was *he* that I mentioned before.

The following examples are adapted to the notes and observations under RULE X.

See Vol. I. p. 261. Vol. II. p. 103.

1. It was the *men, women,* and children's lot, to suffer great calamities. Or—*It was the lot of,* &c.

Peter, John, and Andrew's occupation, was that of fishermen. Or—*The occupation of Peter,* &c.

This measure gained the *king's,* as well as the people's approbation.

Not only the *counsel* and attorney's, but the judge's, opinion also favoured his cause. Or—*counsel and attorney's opinion, but the judge's also,* &c.

2. And he cast himself down at *Jesus's* feet.

Moses's rod was turned into a serpent.

For *Herodias's* sake, his brother *Philip's* wife.

If ye suffer for *righteousness'* sake, happy are ye.

Ye should be subject for *conscience'* sake.

3. They very justly condemned the senseless and extravagant conduct *of the Prodigal, as he was called.*

They implicitly obeyed the imperious mandates *of him whom they called their protector.*

4. I bought the knives at Johnson's, the *cutler.*

The silk was purchased at Brown's, the *mercer* and *haberdasher.*

The tent of lord Feversham the *general.*

This palace had been the grand *sultan* Mahomet's.

I will not for *David* thy father's sake.

He took refuge at the *governor's,* the king's *representative.*

Whose works are these? They are *Cicero's,* the most eloquent of *men.*

5. The government *of the world* is not left to chance.

She married *the* brother *of my son's wife.* Or—*my son's brother-in-law.*

This house *belongs to the partner of my wife's brother.*

It was necessary to have *the advice* both *of* the *physician* and the *surgeon.*

The extent of the king of England's prerogative is sufficiently ascertained.

6. This picture of the *king* does not much resemble him.

These pictures of the *king's* were sent to him from Italy. Or—*These pictures belonging to the king*, &c.

This estate of the *corporation* is much encumbered.

That is the eldest son of the king of *England*. Or—*The king of England's eldest son.*

7. What can be the cause of the *parliament's* neglecting so important a business?

Much depends on this *rule's* being observed.

The time of *William's* making the experiment, at length arrived.

It is very probable that this assembly was called, to clear some doubt which the king had, about the lawfulness of the *Hollanders' throwing off* the monarchy of Spain, *and withdrawing*, entirely, their allegiance to that crown.

If we alter the situation of any of the words, we shall presently be sensible of the *melody's* suffering.

Such will ever be the effect of *youth's* associating with vicious companions.

RULE XI.

See Vol. I. p. 267. Vol. II. p. 106.

They *whom* opulence has made proud, and *whom* luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy *you* both.

Whom have I reason to love so much as this friend of my youth?

You, who were dead, hath he quickened.

Whom did they entertain so freely?

The man *whom* he raised from obscurity, is dead.

You only have I known of all the families of the earth.

Him and *them* we know, but who are you?

Her that is idle and mischievous, reprove sharply.

Whom did they send to him on so important an errand?

That is the friend *whom* you must receive cordially, and *whom* you cannot esteem too highly.

He invited my brother and *me* to see and examine his library.

Him who committed the offence, you should correct, not *me* who am innocent.

We should fear and obey the Author of our being, even *Him* who has power to reward or punish us for ever.

Them whom he had most injured, he had the greatest reason to love.

The examples which follow, are suited to the notes and observations under RULE XI.

See Vol. I. p. 268. Vol. II. p. 107.

1. Though he now takes pleasure in them, he will one day *repent* of indulgences so unwarrantable.

The nearer his virtues *approached* to the great example before him, the humbler he grew.

It will be very difficult to *make* his conduct *agree* with the principles he professes.

2. To ingratiate *ourselves* with some, by traducing others, marks a base and despicable mind.

I shall *premise* two or three general observations.

3. If such maxims, and such practices prevail, what *is* become of decency and virtue?

I *am* come according to the time proposed; but I *am* fallen upon an evil hour.

The mighty rivals *have* now at length agreed.

The influence of his corrupt example *had* then entirely ceased.

He *had* entered into the connexion, before the consequences were considered.

4. Well may you be afraid; it is *he* indeed.

I would act the same part, if I were *he*, or in his situation.

Search the Scriptures; for in them ye think ye have eternal life: and they are *they* which testify of me.

Be composed: it is *I*: you have no cause for fear.

I cannot tell who has befriended me, unless it is *he* from whom I have received many benefits.

I know not whether *they were the persons* who conducted the business; but I am certain it was not *he*.

He so much resembled my brother, that, at first sight, I took it to be *him*.

After all their professions, is it possible to be *they*?

It could not have been *she*, for she always behaves discreetly.

If it was not *he*, *whom* do you imagine it to have been?

Whom do you think him to be?

Who do the people say that we are?

5. Whatever others do, let *thee* and *me* act wisely.

Let them and *us*, unite to oppose this growing evil.

RULE XII.

See Vol. I. p. 272. Vol. II. p. 109.

It is better *to* live on a little, than *to* outlive a great deal.

You ought not *to* walk too hastily.

I wish him not *to* wrestle with his happiness.

I need not solicit him to do a kind action.

I dare not proceed so hastily, lest I should give offence.

I have seen some young persons conduct themselves very discreetly.

The following sentences exemplify the notes and observations under RULE XII.

See Vol. I. p. 273. Vol. II. p. 109.

1. It is a great support to virtue, when we see a good mind maintain its patience and tranquillity,

under injuries and affliction, and cordially forgive its oppressors.

It is the difference of their conduct, which makes us approve the one, and reject the other.

We should not be like many persons, *who* depreciate the virtues *they* do not possess.

To see young persons, who are courted by health and pleasure, resist all the allurements of vice, and steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted *their sincerity*.

And the multitude wondered, when they saw the *persons who had been lame, walking; and those who had been blind, seeing.*

RULE XIII.

See Vol. I. p. 274. Vol. II. p. 110.

The next new year's day, I shall *have been* at school three years.

And he that *had been* dead, sat up, and began to speak.

I should be obliged to him, if he *would* gratify me in that particular.

And the multitude wondered, when they *heard the persons who had been dumb, speaking; when they saw those who had been maimed, whole; who had been lame, walking; and who had been blind, seeing.*

I have compassion on the multitude, because they *have continued* with me now three days.

In the treasury belonging to the Cathedral in this city, *has been* preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities which the imprudence, weakness, or necessities of princes, *afforded* it, to extend its authority.

Fierce as he *moves* his silver shafts resound.

They maintained that scripture conclusion, that all mankind *have risen* from one head.

John will *have earned* his wages, when his service *shall be* completed.

Ye will not come unto me, that ye *may* have life.

Be that as it *may*, he cannot justify his conduct.

I have been at London a year, and I *saw* the king last summer.

After we *had* visited London, we returned, content and thankful, to our retired and peaceful habitation.

The following examples are adapted to the notes and observations under RULE XIII.

See Vol. I. p. 277. Vol. II. p. 111.

1. I purpose to go to London in a few months, and after I shall *have finished* my business there, to proceed to America.

These prosecutions of William seem to *have been* the most iniquitous measures pursued by the court,

during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to *be* a man of letters.

I always intended to *reward* my son according to his merit.

It would, on reflection, have given me great satisfaction, to *have relieved* him from that distressed situation.

It required so much care, that I thought I should *lose* it before I reached home.

We have done no more than it was our duty to *do*.

He would have assisted one of his friends, if he could *have done* it without injuring the other; but as that could not *be* done, he avoided all interference.

Might it not *have been* expected, that he would *defend* an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to *find* an opportunity to *betray* its author.

His sea sickness was so great, that I often feared he would *die* before our arrival.

If these persons had intended to deceive, they would have taken care to *avoid* what would *have exposed* them to the objections of their opponents.

It was a pleasure to *receive* his approbation of my labours; for which I cordially thanked him.

It would have afforded me still greater pleasure, to *have received* his approbation at an earlier period: but to *have received* it at all, reflected credit upon me.

To *have been* censured by him, would soon have proved an insuperable discouragement.

Him portion'd maids, apprentic'd orphans blest,
The young who labour, and the old who rest.
" *Laboured* and *rested.*"

The doctor, in his lecture, said, that fever always *produces* thirst.

RULE XIV.

See Vol. I. p. 285. Vol. II. p. 113.

Esteeming *themselves* wise, they became fools.

Suspecting not only *you*, but *them* also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, *them* as enemies to me; and *him* as a suspicious friend.

From having exposed *himself* too freely in different climates, he entirely lost his health.

The examples which follow, are suited to the notes and observations under RULE XIV.

See Vol. I. p. 285. Vol. II. p. 114.

1. By observing truth, you will command esteem, as well as secure peace.

He prepared them for this event, by sending to them proper information.

A person may be great or rich by chance; but cannot be wise or good, without taking pains for it.

Nothing could have made her so unhappy, as marrying a man who possessed such principles. Or—*the marrying of a man*, &c.

The changing *of* times and seasons, the removing and setting up *of* kings, belong to Providence alone. Or—*changing times and seasons, removing and setting up kings*, &c.

The middle station of life seems to be the most advantageously situated for *the* gaining of wisdom. Poverty turns our thoughts too much upon the supplying *of* our wants; and riches, upon enjoying our superfluities. Or—*for gaining wisdom—upon supplying our wants.*

Pliny, speaking of Cato the Censor's disapproving *of* the Grecian orators, expressed himself thus.

Propriety of pronunciation is the giving *of* that sound to every word, which the most polite usage of the language appropriates to it. Or—*is giving to every word that sound*, &c. Or—*consists in giving to every word that sound*, &c.

Not attending to this rule, is the cause of a very common error. Or—*want of attention to this rule*, &c.

This was in fact a converting *of* the deposite to his own use. Or—*in fact converting the deposite*, &c.

2. There will be no danger of their spoiling *of* their faces, or of their gaining *of* converts. Or—*no danger of spoiling their faces, or of gaining converts.* Or—*no danger that they will spoil their faces, or gain converts.*

For his avoiding *of* that precipice, he is indebted to his friend's care. Or—*For avoiding that precipice*, &c.

It was from our misunderstanding *of* the directions, that we lost our way. Or—*From misunderstanding the directions, we lost our way.*

In tracing his history, we discover little that is worthy of imitation.

By reading books written by the best authors, his mind became highly improved.

3. By too eager pursuit, he *ran* a great risk of being disappointed.

He had not long enjoyed repose, before he *began* to be weary of having nothing to do.

He was greatly heated, and *drank* with avidity.

Though his conduct was, in some respects, exceptionable, yet he *durst* not commit so great an offence, as that which was proposed to him.

A second deluge learning thus *o'er-ran ;*
And the monks finish'd what the Goths *began.*

If some events had not *fallen* out very unexpectedly, I should have been present.

He would have *gone* with us, had he been invited.

He returned the goods which he had *stolen*, and made all the reparation in his power.

They have *chosen* the part of honour and virtue.

His vices have weakened his mind, and *broken* his health.

He had *mistaken* his true interest, and found himself *forsaken* by his former adherents.

The bread that has been *eaten* is soon *forgotten*.

No contentions have *arisen* amongst them, since their reconciliation.

The cloth had no seam, but was *woven* throughout.

The French language is *spoken* in every state in Europe.

His resolution was too strong to be *shaken* by slight opposition.

He was not much restrained afterwards, having *taken* improper liberties at first.

He has not yet *worn* off the rough manners, which he brought with him.

You who have *forsaken* your friends, are entitled to no confidence.

They who have *borne* a part in the labour, shall share the rewards.

When the rules have been wantonly *broken*, there can be no plea for favour.

He writes as the best authors would have *written*, had they *written* on the same subject.

He *heaped* up great riches, but *passed* his time miserably.

He *talked* and *stamped* with such vehemence, that he was suspected to be insane.

RULE XV.

See Vol. I. p. 290. Vol. II. p. 117.

He was *not often* pleasing, because he was vain.

William acted *nobly*, though he was unsuccessful.

We may live *happily*, though our possessions are small.

From whence we may *likewise* date the period of this event.

It cannot *therefore* be impertinent or ridiculous to remonstrate.

He offered an apology, which *not* being admitted, he became submissive.

These things should *never* be separated.

Unless he have more government of himself, he will *always* be discontented.

No sovereign was *ever* so much beloved by the people.

He was determined to invite the king *back*, and to call his friends *together*.

A boy *so well* educated gives great hopes to his friends.

He found her *not only* employed, but *also* pleased and tranquil.

We *should always* prefer our duty to our pleasure.

It is impossible to be at work *continually*.

The heavenly bodies are *perpetually* in motion.

Not having known, or *not* having considered, the measures proposed, he failed of success.

My opinion was given on a *rather* cursory perusal of the book.

It is too common with mankind, to be *totally* engrossed, and overcome, by present events.

When the Romans were pressed with a foreign enemy, the women *voluntarily* contributed all their rings and jewels, to assist the government.

The following sentences exemplify the notes and observations under RULE XV.

See Vol. I. p. 291. Vol. II. p. 118.

1. They could not persuade him, though they were *ever* so eloquent.

If some persons' opportunities were *ever* so favourable, they would be too indolent to improve them.

2. He drew up a petition, *in which* he too freely represented his own merits.

His follies had reduced him to a situation, *in which* he had much to fear, and nothing to hope.

It is reported that the prince will come *hither* to-morrow.

George is active; he walked *thither* in less than an hour.

Whither are you all going in such haste?

Where have they been since they left the city?

3. Charles left the seminary too early, *and from that time* he has made very little improvement. Or—*and has since made*, &c.

Nothing is better worth the *time and attention* of young persons, than the acquisition of knowledge and virtue.

RULE XVI.

See Vol. I. p. 293. Vol. II. p. 119.

Neither riches nor honours, nor *any* such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, *and* take no shape *or* semblance of disguise.

We need not, *and we* do not, confine his operations to narrow limits.

I am resolved not to comply with the proposal, *either* at present, *or* at any other time.

There *cannot be any thing* more insignificant than vanity.

Nothing *ever* affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let *any* one disturb my retirement. Or—*neither interrupt me yourselves, nor let any one*, &c.

These people do not judge wisely, nor take proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by *any* means permit it.

I have received no information on the subject, *either* from him *or* from his friend.

Neither precept nor discipline is so forcible as example

Neither the king nor the queen was at all deceived in the business.

RULE XVII.

See Vol. I. p. 294. Vol. II. p. 120.

We are all accountable creatures, each for *himself*.

They willingly, and of *themselves*, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not *upon whom*, in the company.

I hope it is not I *with whom* he is displeased.

To poor *us* there is not much hope remaining.

Does that boy know *to whom* he speaks? *To whom* does he offer such language?

It was not *with him* that they were so angry.

What concord can subsist between those who commit crimes, and *those* who abhor them?

The person *with whom* I travelled, has sold the horse *on* which he rode during our journey.

It is not *with me* he is engaged.

From whom did he receive that intelligence?

The following examples are adapted to the notes and observations under RULE XVII.

See Vol. I. p. 294. Vol. II. p. 121.

1. To have no one *to* whom we heartily wish well, and *for* whom we are warmly concerned, is a deplorable state.

He is a friend *to* whom I am highly indebted.

2. On these occasions, the pronoun is governed by the preceding word, *and consequently agrees with it.*

They were refused entrance into the house, *and forcibly driven from it.*

3. We are often disappointed *in* things, which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed *of* that pleasure.

4. She finds a difficulty *in* fixing her mind. Or—*She finds it difficult to fix her mind.*

Her sobriety is no derogation *from* her understanding.

There was no water, and he died *of* thirst.

We can fully confide *in* none but the truly good.

I have no occasion *for* his services.

Many have profited *by* good advice.

Many ridiculous practices have been brought *into* vogue.

The error was occasioned by compliance *with* earnest entreaty.

This is a principle in unison *with* our nature.

We should entertain no prejudices *against* simple and rustic persons.

They are at present resolved *on* doing their duty. Or—*to do their duty.*

That boy is known *by* the name of the Idler.

Though conformable *to* custom, it is not warrantable.

This remark is founded *on* truth.

His parents think *of* him, and his improvements, with pleasure and hope.

His excuse was admitted by his master.

What went ye out to see?

There appears to have been a million *of* men brought into the field.

His present was accepted by his friends.

More than a thousand men were destroyed.

It is my request, that he will be particular, in speaking *on* the following points.

The Saxons reduced the greater part of Britain *under* their power.

He lives opposite *to* the Royal Exchange.

Their house is situated *on* the north-east side of the road.

The performance was approved by all who understood it.

He was accused *of* having acted unfairly.

She has an abhorrence *of* all deceitful conduct.

They were *at* some distance from home, when the accident happened.

His deportment was adapted *to conciliate* regard.

My father writes *to* me very frequently.

Their conduct was agreeable *to* their profession.

We went leisurely *up* stairs, and came hastily *down*. We shall write *above* stairs this forenoon, and *below* stairs in the afternoon.

The politeness of the world has the same resemblance *to* benevolence, that the shadow has *to* the substance.

He had a taste *for* such studies, and pursued them earnestly.

When we have had a true taste *of* the pleasures of virtue, we can have no relish *for* those of vice.

How happy is it to know how to live at times *with* one's self, to leave one's self *with* regret, to find one's self again with pleasure! The world is then less necessary *to* us.

Civility makes its way *with* every kind of persons. Or—*amongst all kinds of persons.*

5. I *went* to London, after having resided a year *in* France; and I now live *at* Islington.

They have just landed *at* Hull, and are going *to* Liverpool. They intend to reside some time *in* Ireland.

RULE XVIII.

See Vol. I. p. 301. Vol. II. p. 124.

Professing regard, and *acting* differently, discover a base mind. Or—*To profess regard, and to act differently*, &c.

Did he not tell me his fault, and *entreat* me to forgive him?

My brother and *he* are tolerable grammarians.

If he *understands* the subject, and attends to it industriously, he can scarcely fail of success.

You and *we* enjoy many privileges.

If a man have a hundred sheep, and one of them *should go* astray, *will* he not leave the ninety and nine, and *go* into the mountains, and *seek* that which is gone astray?

She and *he* are very unhappily connected.

To be moderate in our views, and *to proceed* temperately in the pursuit of them, is the best way to ensure success.

Between him and *me* there is some disparity of years; but none between him and *her*.

By forming themselves on fantastic models, and *vying* with one another in the reigning follies, the young begin with being ridiculous, and end with being vicious and immoral.

The following sentences exemplify the notes and observations under RULE XVIII.

See Vol. I. p. 301. Vol. II. p. 125.

1. We have met with many disappointments; and, if life continue, *we* shall probably meet with many more.

Rank may confer influence, but *it* will not necessarily produce virtue.

He does not want courage, but *he* is defective in sensibility.

These people have indeed acquired great riches, but *they* do not command esteem.

Our season of improvement is short; and, whether used or not, *it* will soon pass away.

He might have been happy, and *he* is now fully convinced of it.

Learning strengthens the mind; and, if properly applied, *it* will improve our morals too.

RULE XIX.

See Vol. I. p. 303. Vol. II. p. 126.

If he *acquire* riches, they will corrupt his mind, and be useless to others.

Though he *urge* me yet more earnestly, I shall not comply, unless he *advance* more forcible reasons.

I shall walk in the fields to-day, unless it *rain*.

As the governess *was* present, the children behaved properly.

She disapproved the measure, because it *was* very improper.

Though he *is* high, he hath respect to the lowly.

Though he *was* her friend, he did not attempt to justify her conduct.

Whether he *improves* or not, I cannot determine.

Though the fact *is* extraordinary, it certainly did happen.

Remember what thou *wast*, and be humble.

O! that his heart *were* tender, and susceptible of the woes of others.

> Shall then this verse to future age pretend,
> Thou *wast* my guide, philosopher, and friend?

The examples which follow, are suited to the notes and observations under RULE XIX.

See Vol. I. p. 304. Vol. II. p. 127.

1. Despise not any condition, lest it *happen* to be your own.

Let him that is sanguine, take heed lest he *miscarry*.

Take care that thou *break* not any of the established rules.

If he *do* but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he *be* but expert in the business, he will find employment.

If he *does* but speak to display his abilities, he is unworthy of attention.

If he *is* but in health, I am content.

If he *do* promise, he will certainly perform.

Though he *does* praise her, it is only for her beauty.

If thou *do* not forgive, perhaps thou wilt not be forgiven.

If thou *dost* sincerely believe the truths of religion, act accordingly.

2. His confused behaviour made it reasonable to suppose that he *was* guilty.

He is so conscious of deserving the rebuke, that he *dares* not make any reply.

His apology was so plausible, that many befriended him, and thought he *was* innocent.

3. If one man *prefers* a life of industry, it is because he has an idea of comfort in wealth; if another prefers a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he *aims* at reputation, or hopes for some singular advantage.

Though the design *is* laudable, and is favourable to our interest, it will involve much anxiety and labour.

4. Unless he *learn* faster, he will be no scholar.

Though he *fall*, he shall not be utterly cast down.

On condition that he *come*, I will consent to stay.

MAHARAJA SERFOGI'S SARASW

However that affair *terminate,* my conduct will be unimpeachable. Or—*may terminate.*

If virtue *reward* us not so soon as we desire, the payment will be made with interest.

Till repentance *compose* his mind, he will be a stranger to peace.

Whether he *confess,* or not, the truth will certainly be discovered.

If thou *censure* uncharitably, thou wilt be entitled to no favour.

Though, at times, the ascent to the temple of virtue, *appear* steep and craggy, be not discouraged. Persevere until thou *gain* the summit: there, all is order, beauty, and pleasure.

If Charlotte *desires* to gain esteem and love, she does not employ the proper means.

Unless the accountant *deceives* me, my estate is considerably improved.

Though self-government *produces* some uneasiness, it is light, when compared with the pain of vicious indulgence.

Whether he *thinks* as he speaks, time will discover.

If thou *censurest* uncharitably, thou deservest no favour.

Though virtue *appears* severe, she is truly amiable.

Though success *is* very doubtful, it is proper that he *endeavour* to succeed. Or—*he should endeavour*, &c.

5. If thou *hast* promised, be faithful to thy engagement.

Though he *has* proved his right to submission, he is too generous to exact it.

Unless he *has* improved, he is unfit for the office.

6. If thou *hadst* succeeded, perhaps thou wouldst not be the happier for it.

Unless thou *shalt* see the propriety of the measure, we shall not desire thy support.

Though thou *wilt* not acknowledge, thou canst not deny the fact.

7. If thou *gavest* liberally, thou wilt receive a liberal reward.

Though thou *didst* injure him, he harbours no resentment.

It would be well, if the report *were* only the misrepresentation of her enemies.

Were he ever so great and opulent, this conduct would debase him.

Were I to enumerate all her virtues, it would look like flattery.

Though I *were* perfect, yet would I not presume.

8. If thou *mayst* share in his labours, be thankful, and do it cheerfully.

Unless thou *canst* fairly support the cause, give it up honourably.

Though thou *mightst* have foreseen the danger, thou couldst not have avoided it.

If thou *couldst* convince him, he would not act accordingly.

If thou *wouldst* improve in knowledge, be diligent.

Unless thou *shouldst* make a timely retreat, the danger will be unavoidable.

I have laboured and wearied myself, that thou *mayst* be at ease.

He enlarged on those dangers, that thou *shouldst* avoid them.

9. Neither the cold *nor* the fervid, but characters uniformly warm, are formed for friendship.

They are both praise-worthy, and one is *as* deserving as the other. Or—*and equally deserving.*

He is not *so* diligent and learned as his brother.

I will *either* present it to him myself, or direct it to be given to him.

Neither despise *nor* oppose what you do not understand.

The house is not *so* commodious as we expected it would be.

I must, however, be so candid *as* to own *that* I have been mistaken.

There was something so amiable, and yet so piercing in his look, *that it* affected me at once with love and terror.

————————" I gain'd a son;
And such a son, *that* all men hail'd me happy."

The dog in the manger would *neither* eat the hay himself, nor suffer the ox to eat it.

So far as I am able to judge, the book is well written.

We should *either* faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not *so* eminent, and *so* much esteemed, as he thinks himself to be.

The work is a dull performance; and is capable of pleasing *neither* the understanding, *nor* the imagination.

There is no condition so secure, as *not to* admit of change.

This is an event, which nobody presumes upon, or is so sanguine *as* to hope for.

We are generally pleased with any little accomplishments *either* of body or *of* mind.

10. Be ready to succour such persons *as* need your assistance. Or—*those persons who need*, &c.

The matter was no sooner proposed, *than* he privately withdrew to consider it.

He has too much sense and prudence to become a dupe to such artifices.

It is not sufficient that our conduct, *so* far as it respects others, appears to be unexceptionable.

The resolution was not the less fixed, *though the* secret was as yet communicated to very few.

He opposed the most remarkable corruptions of the church of Rome; *and, on this account*, his doctrines were embraced by great numbers.

He gained nothing further by his speech, *than* to be commended for his eloquence. Or—*nothing by his speech but commendation for his eloquence.*

He has little more of the scholar *than* the name.

He has little of the scholar *but* the name. Or—*besides the name.*

They had no sooner risen, *than* they applied themselves to their studies.

From no other institution, *than* the admirable one of juries, could so great a benefit be expected.

Those savage people seemed to have no other element *than* war. Or—*no element but that of war.*

Such men *as* act treacherously ought to be avoided. Or—*The men who act treacherously*, &c.

Germany ran the same risk *that* Italy had done.

No errors are so trivial, *that* they *do not* deserve to be corrected. Or—*as not to deserve amendment.*

RULE XX.

See Vol. I. p. 315. Vol. II. p. 133.

In some respects, we have had as many advantages as *they*; but in the article of a good library, they have had a greater privilege than *we have had.*

The undertaking was much better executed by his brother than *by him.*

They are much greater gainers than *I am* by this unexpected event.

They know how to write as well as *he does;* but he is a much better grammarian than *they are.*

Though she is not so learned as *he is,* she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as *he is,* nor so vain as *she.*

The following examples are adapted to the notes and observations under RULE XX.

See Vol. I. p. 315. Vol. II. p. 134.

1. Who betrayed her companion? Not *I.*

Who revealed the secrets he ought to have concealed? Not *he.*

Who related falsehoods to screen herself, and to bring an odium upon others? Not *I;* it was *she.*

There is but one in fault, and that is *I.* Or—*myself.*

Whether he will be learned or *not,* must depend on his application.

Charles XII. of Sweden, than *whom* a more courageous person never lived, appears to have been destitute of the tender sensibilities of nature.

Salmasius (and a more learned man than *he* has seldom appeared) was not happy at the close of life.

RULE XXI.

See Vol. I. p. 319. Vol. II. p. 134

I gladly shunned *him* who gladly fled from me.

And this is *that which* men mean by distributive justice, and *which* is properly termed equity.

His honour, *his* interest, *his* religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth, *and* virtue, *and* religion, fell with him.

Neither the fear of death, nor *the* hope of life, could make him submit to a dishonest action.

An elegant house and *much costly* furniture were, by this event, irrecoverably lost to the owner.

The examples which follow, are suited to the notes and observations under RULE XXI.

See Vol. I. p. 320. Vol. II. p. 135.

1. These rules are addressed to none but the intelligent and attentive.

The gay and pleasing are, sometimes, the most insidious and dangerous companions.

Old age will prove a joyless and dreary season, if we arrive at it with an unimproved, or a corrupted mind.

The more I see of his conduct, *the better* I like him.

It is not only the duty, but *the* interest of young persons, to be studious and diligent.

2. These counsels were the dictates of virtue, and of true honour.

Avarice and cunning may acquire an estate; but *they* cannot gain friends.

A taste for useful knowledge, will provide for us a great and noble entertainment, when *other entertainments* leave us.

Without firmness, nothing that is great can be undertaken; *nothing* that is difficult or hazardous, can be accomplished.

The anxious man is the votary of riches; the negligent *man, that* of pleasure.

3. His crimes had brought him into extreme distress and perplexity.

He has an affectionate brother and sister; and they live in great harmony.

We must guard against too great severity, and *too great* facility of manners.

We should often recollect what the wisest men have said and written, concerning human happiness, and *human* vanity.

That species of commerce will produce great gain, or *great* loss.

Many days, and even *many* weeks, pass away unimproved.

This wonderful action struck the beholders with *exceedingly great* astonishment. Or—*with very great,* &c.

The people of this country possess a healthful climate, and *a fruitful* soil.

They enjoy also a free constitution, and *excellent* laws.

4. His reputation and estate were both lost by gaming.

This intelligence excited not only our hopes, but *our* fears too.

His conduct is not scandalous; and *this* is the best *that* can be said of it.

This was the person whom calumny had greatly abused, and *who* sustained the injustice with singular patience.

He discovered some qualities in the youth, of a disagreeable nature, and *which* to him were wholly unaccountable.

The captain had several men *who* died in his ship, of the scurvy.

He is not only sensible and learned, but *he* is religious too.

The Chinese language contains an immense number of words; and *he* who would learn them, must possess a great memory.

By presumption and vanity, we provoke enmity, and incur contempt.

In the circumstances *in which* I was at that time, my troubles pressed heavily upon me.

He has destroyed his constitution, by the very same errors *by which* so many have been destroyed. Or—*same errors that have destroyed so many.*

5. He is temperate, disinterested, *and* benevolent, an ornament to his family, and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened, and confirmed by principle.

Perseverance in laudable pursuits, will reward all our toils, and produce effects beyond our calculation.

It is happy for us, when we can calmly and deliberately look back on the past, and anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but *they will be* recompensed even in this life.

All those *who were* possessed of any office, resigned their former commission. Or—*All who were possessed,* &c.

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but *they would* command respect from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, *he was* a true Christian.

6. The temper of him who is always in the bustle of the world, will often be ruffled and disturbed.

We often commend, as well as censure imprudently.

How a seed grows up into a tree, and *how* the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! *Verily* there is a God that judgeth in the earth!

7. Changes are almost continually taking place, in men and manners, in opinions and customs, in private fortunes and *in* public conduct.

Averse either to contradict or *to* blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed *at* before.

They are now reconciled to what they could not formerly be prompted *to*, by any considerations.

Censure is the tax which a man pays *to* the public for being eminent.

Reflect on the state of human life, and *on* the society of men, as mixed with good and evil.

8. In all stations and conditions, the important relations take place, of masters and servants, husbands and wives, parents and children, brothers and friends, citizens and subjects.

Destitute of principle, he regarded neither his family, his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, *and of* visionary notions; unacquainted with the world, *and* unfit to live in it.

No rank, *nor* station, *no* dignity of birth, *nor any* possessions, exempt men from contributing their share to public utility.

9. Oh, my father! my friend! how great has been my ingratitude!

Oh, piety! *Oh* virtue! how insensible have I been to your charms!

10. That is a property *which* most men have, or *which* at least *they* may attain.

Why do ye that, which *it* is not lawful to do on the sabbath days? Or—*to do which is not lawful*, &c.

The showbread, which *it* is not lawful to eat, but for the priests only. Or—*to eat which is not lawful, but*, &c.

Most, if not all, *of* the royal family, had quitted the place.

By these happy labours, they who sow, and *they who* reap, will rejoice together.

RULE XXII.

See Vol. I. p. 326. Vol. II. p. 140.

The work has received several alterations and additions.

The first proposal was *inferior to the second, and* essentially different *from it.*

He is more bold and active *than his companion*, but not so wise, and studious.

Thou hearest the sound of the wind, but thou canst not tell whence it cometh, *nor* whither it goeth.

Neither has he, nor *have* any other persons, suspected so much dissimulation.

The court of France, or *that of* England, was to be the umpire.

In the reign of Henry II. all foreign commodities were *plentiful* in England. Or—In the reign, &c. *there was plenty of*, &c.

There is no talent *more* useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and *which* is, in common language, called discretion. Or—no talent *so useful*, &c. *or which puts men so much out of the reach*, &c. *as that quality*, &c.

The first project was to shorten discourse, by *reducing* polysyllables *to words of one syllable.*

I shall do all I can, to persuade others to take the same measures for their cure, which I have *taken.*

The greatest masters of critical learning differ among *themselves*. Or—*do not always harmonize.*

Micaiah said, "If thou return in peace, then the Lord hath not spoken by me."

I do not suppose, that we Britons want genius, more than our neighbours.

The deaf man, whose ears were opened, and *whose* tongue *was* loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are, at any season of the year, pleasant to look upon; but never so much *so* as in the opening of the spring. Or—*but never so agreeable as in the opening of the spring.*

The multitude rebuked them, *that* they should hold their peace. Or—*that they might be silent.*

The intentions of some of these philosophers, nay, of many, might *have been,* and probably were good.

The wonderful civilities which have passed between the nation of authors, and that of readers, *are* an unanswerable argument, of a very refined age.

It was an unsuccessful undertaking; *the failure of which is, however,* no objection at all to an enterprise so well concerted.

The reward is his due, and it has already *been,* or it will hereafter be, given to him. Or—*already been given to him, or it will be hereafter bestowed.*

By intercourse with wise and experienced persons, who know the world, we may improve a private and retired education, *and rub off its rust.*

Sincerity is as valuable *as knowledge, and* even more valuable.

No person was ever so perplexed *as he has been to-day,* or sustained *such* mortifications.

The Romans gave, not only the freedom of the city, but capacity for employments, to *the inhabitants of* several towns in Gaul, Spain, and Germany.

Such writers have no standard on which to form themselves, except what chances to be fashionable and popular. Or—*have no other standard,* &c. *than that which chances,* &c.

Whatever we do secretly, shall be displayed in the clearest light.

To the happiness of possessing a person of so uncommon merit, Boethius soon *joined* the satisfaction of obtaining the highest honour his country could bestow. Or—*joined that of obtaining,* &c.

CHAPTER II.

Containing corrections of the false SYNTAX, promiscuously disposed.

SECTION 1.

See the EXERCISES, p. 143.

THOUGH great *have* been his disobedience and folly, yet if he sincerely *acknowledge* his misconduct, he will be forgiven.

On these causes *depends* all the happiness or misery, which *exists* among men.

The property of James, I mean his books and furniture, *was* wholly destroyed.

This prodigy of learning, this scholar, critic, and antiquarian, *was* entirely destitute of breeding and civility.

That writer has given an account of the manner in which Christianity *was* formerly propagated among the heathens.

We adore the Divine Being, *Him* who is from eternity to eternity.

Thou, Lord, who *hast* permitted affliction to come upon us, *wilt* deliver us from it, in due time.

In this place, there *was* not only security, but an abundance of provisions.

By these attainments, the master *is* honoured, and the scholars *are* encouraged.

The sea appeared to be agitated more than *usual.* Or—*unusually agitated.*

Not one in fifty, of those who call themselves deists, *understands* the nature of the religion *which he rejects.*

Virtue and mutual confidence *are* the soul of friendship. Where these are wanting, disgust or hatred often *follows* little differences.

Time and chance *happen* to all men; but every person *does* not consider who *governs* those powerful causes.

The active mind of man *seldom* or never rests satisfied with *its* present condition, how *prosperous* soever *it may be.*

Habits must be acquired of temperance and self-denial, that we may be able to resist pleasure, and to endure pain, when either of them *interferes* with our duty.

The error of resting wholly on faith, or *wholly* on works, is one of those seductions which most easily *mislead* men; under the semblance of piety, on the one hand, and of virtue on the other.

It was no exaggerated tale; for she was really in that sad condition *in which* her friend *had* represented her.

An army *presents* a painful sight to a feeling mind.

The enemies *whom* we have most to fear, are those of our own hearts.

Thou art the Messiah, the Son of God, who was to come into the world, and *who has* been so long promised and desired.

Thomas's disposition is better than his *brother's;* (or *than that of his brother;)* and he appears to be the *happier* man: but some degree of trouble is all *men's* portion.

Though remorse *sometimes sleeps* during prosperity, it will *surely* awake in adversity.

It is an invariable law *of* our present condition, that every pleasure *which is* pursued to excess, *converts itself* into poison.

If a man *bring* into the solitary retreat of age, a vacant, an unimproved mind, in which no knowledge dawns, no ideas rise, *and* which *supplies him with* nothing to feed upon within *himself,* many a heavy and comfortless day he must necessarily pass.

I cannot yield to *so* dishonourable conduct, *either* at the present moment of difficulty, *or* under *any* circumstance whatever.

Themistocles concealed the enterprises of Pausanias, either *because he thought* it base to betray the secrets trusted to his confidence, or *because he* imagined it impossible for *schemes so* dangerous and ill-concerted, to take effect.

Pericles gained such an ascendant over the minds of the Athenians, that *it may* be said, *he attained* monarchical power in Athens.

Christ *applauded* the liberality of the poor widow, *whom he saw* casting her two mites *into* the treasury.

A multiplicity of little kind offices, in persons frequently conversant with each other, *are* the bands of society and friendship.

To do good to them that hate us, and, on no occasion, to seek revenge, *are* the *duties* of a Christian.

If a man *professes* a regard for the duties of religion, and *neglects those* of morality, that man's religion is vain.

Affluence *may* give us respect, in the eyes of the vulgar, but *it* will not recommend us to the wise and good.

The polite, accomplished libertine, is miserable amidst all his pleasures: the rude inhabitant of Lapland is happier than *he is*.

The cheerful and gay, when warmed by pleasure and mirth, lose that sobriety and self-denial, which *are* essential to the support of virtue.

SECTION 2.

See the EXERCISES, p. 146.

THERE *was*, in the metropolis, much to amuse them, as well as many things to excite disgust.

How much *are* real virtue and merit exposed to suffer the hardships of a stormy life!

This is one of the duties which *require* peculiar circumspection.

A higher degree of happiness than that *which* I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have *inclined*, and *which* ever will incline, him to offend.

Whence *has arisen so* great *a* variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility *are* much greater.

Them that honour me, I will honour.

He *summons* me to attend, and I must *summon* the others.

Then did the officer lay hold of him, and *execute* him immediately. Or—*The officer then laid hold of him, and executed him immediately.*

Who is that person whom I saw you introduce, and present to the duke?

I offer observations *which* a long and chequered pilgrimage *has* enabled me to make on man.

Every church and sect of people *has* a set of opinions peculiar to *itself.*

Mayst thou as well as *I,* be meek, patient, and forgiving.

These men were under high obligations to *adhere* to their friend in every situation of life.

After I *had* visited Europe, I returned to America.

Their example, their influence, their fortune, every talent they possess, *dispense* blessings on all around them.

When a string of such sentences *occurs,* the effect is disagreeable.

I *was* lately *at* Gibraltar, and *saw* the commander in chief.

Propriety of pronunciation *consists in* giving to every word *that* sound, which the *most polite* usage of the language appropriates to it.

The book is printed very *neatly*, and on fine *woven* paper.

Many of the fables of the ancients are highly instructive.

He resembles one of those solitary animals, that *have* been forced from *their forests*, to gratify human curiosity.

There *neither is*, nor ought to be, such a thing as constructive treason.

He is a *new-created* knight, and his dignity *sits awkwardly* on him. Or—*a newly created knight*, &c.

Hatred or revenge *deserves* censure wherever *it is* found to exist.

If you please to employ your thoughts on that subject, you *will* easily conceive our miserable condition.

His speech contains one of the grossest and *most infamous* calumnies *that* ever *were* uttered.

Too great *a* variety of studies *dissipates* and *weakens* the mind.

Each of those two authors *has his* merit.

James was resolved *not to* indulge himself in *so* cruel *an* amusement.

The want of attention to this rule, is the source of a very common error. Or—*Want of attention*, &c.

Calumny and detraction are sparks, which, if you do not blow *them*, will go out of themselves.

Clelia is a vain woman, *who*, if we do not flatter *her*, will be disgusted.

That celebrated work *had been* nearly ten years published, before its importance was at all understood.

Ambition is insatiable: it will make any sacrifices to attain its objects.

A great mass of rocks thrown together by the hand of nature, with wildness and confusion, *strikes* the mind with more grandeur, than if *the parts had been* adjusted to one another with the *most accurate* symmetry.

SECTION 3.

See the EXERCISES, p. 149.

He showed a spirit of forgiveness, and a magnanimity, that *do* honour to human nature.

Them that honour me, I will honour; and *they* that despise me, shall be lightly esteemed.

> Reason's whole pleasure, all the joys of sense,
> *Lie* in three words, health, peace, and competence.

Having thus *begun* to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened *many minds;* and *they* will enlighten every person who shall attentively study them.

When we succeed in our plans, *it is* not *always* to be attributed to ourselves; the aid of others often *promotes* the end, and *claims* our acknowledgment.

Their intentions were good; but wanting prudence, they *missed* the mark *at* which they aimed.

I have not *consented*, nor shall *I* consent, to a proposal so unjust.

We have subjected ourselves to much expense, that thou *mayst* be well educated.

This treaty was made at *the castle of* earl Moreton the governor.

Be especially careful, that thou *give* no offence to the aged or helpless.

The business was no sooner opened, *than* it was cordially acquiesced in.

On account of his general conduct, he deserved punishment as much *as* his companion, *and, indeed, deserved it more.* He left a son of a singular character, and *who* behaved so ill that he was put in prison.

If he *do* but approve my endeavours, it will be an ample reward.

I hope you will do me the favour, *to accept* a copy of "A view of the manufactories, *in* the West Riding of *Yorkshire.*"

I *had* intended to *write* the letter, before he urged me to it; and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the desertion of friends, and the diminution of his estate, *was* not able to shake his principles.

In his conduct was treachery, and in his words *were* faithless professions.

Though the measure *is* mysterious, it is worthy of attention.

Be solicitous to aid such deserving persons *as* appear to be destitute of friends.

Ignorance, or the want of light, *produces* sen suality, covetousness, and those violent contests with others about trifles, which *occasion* so much misery, and *so many* crimes in the world.

He will one day reap the reward of his labour, if he *be* diligent and attentive. Till that period *come,* let him be contented and patient.

To the resolutions which we have *once,* upon due consideration, adopted as rules of conduct, let us *firmly* adhere.

He has little more of the great man *than* the title.

Though he *were* my superior in knowledge, he would not *thence* have a right to impose his sentiments.

That picture of the *emperor,* is a very exact resemblance of him.

How happy are the virtuous, who can rest *under* the protection of *that* powerful arm, *which* made the earth and the heavens!

Prosperity and adversity may be *equally* improved: both the one and the other *proceed* from the same author.

He acted *conformably to* his instructions, and cannot *justly* be censured.

The orators did not forget to enlarge on so popular a subject.

The language of Divine Providence to *every* human *agent,* is, "Hitherto shalt thou come, and no farther."

Idle persons imagine, *that how* deficient *soever* they *may be* in point of duty, they *at least* consult their own satisfaction.

Good as the cause is, it is one from which numbers *have* deserted.

The man is prudent *who* speaks little.

SECTION 4.

See the EXERCISES, p. 152.

HE acted *independently* of foreign assistance.

Every thing that we here enjoy, *changes, decays,* and *comes* to an end. All *floats* on the surface of *that* river, which, *with swift current,* is running *towards* a boundless ocean.

The winter has not been *so* severe as we expected it to *be.* Or—*expected it would be.*

Temperance, more than medicines, *is* the proper means of curing many diseases.

They understand the practical part better than *he does;* but he is much better acquainted with the theory than *they are.*

When we have once drawn the line, *with* intelligence and precision, between duty and sin, *that* line we ought on no occasion to transgress.

They who are distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak *more strongly* on this subject, *or* behave *more nobly,* than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and few will pity him.

The *people's* happiness is the *statesman's* honour.

We are in a perilous situation. On *the* one side, and *on* the other, dangers meet us; and *either* extreme *will* be pernicious to virtue.

Several pictures of the Sardinian *king's* were transmitted to France. Or—*Several of the Sardinian king's pictures*, &c. Or—*Several pictures belonging to the king of Sardinia*, &c.

When I last saw him he *was* grown considerably.

If we consult *either* the improvement of *the* mind, or the health of *the* body, it is well known *that* exercise is the great instrument of promoting both.

If it were *they* who acted so ungratefully, they are doubly in fault. Or—*If they acted*, &c.

Whether virtue *promote* our interest, or *not*, we must adhere to her dictates.

We should be studious to avoid too much indulgence, as well as *too much* restraint, in our management of children.

No human happiness is so *great*, as not *to* contain some imperfection. Or—*as to contain no imperfection.*

His father cannot hope for this success, unless his son *give* better proofs of genius, or *apply* himself with indefatigable labour.

The house framed a remonstrance, in *which* they spoke with great freedom of the king's prerogative.

The conduct which has been mentioned, is one of those artifices, which *most easily seduce* men under *the* appearance of benevolence.

This is the person *to whom* we are so much obliged, and *whom* we expected to *see*, when the favour was conferred.

He is a person of great property, but *he* does not possess the esteem of his neighbours.

They were solicitous to ingratiate *themselves* with those, *whom* it was dishonourable to favour.

The great diversity which takes place among men, is not owing to a distinction that nature *has* made in their original powers, *so* much as to the superior diligence, with which some have improved *these* powers beyond others.

While we are unoccupied *by* what is good, evil is *continually* at hand.

There is not a creature that moves, nor a vegetable that grows, but *which*, when minutely examined, *furnishes* materials *for* pious admiration.

What can be the reason of the *committee's* having delayed this business? Or—*What can be the committee's reason for having delayed this business?*

I know not whether Charles was the author, but I understood it to be *him*.

A good and well-cultivated mind, is *greatly* preferable *to* rank or riches.

When charity to the poor is governed by knowledge and prudence, *every one admits* it to be a virtue.

His greatest concern, and highest enjoyment, *was* to be approved in the sight of his Creator.

Let us not set our hearts on *so* mutable, *so* unsatisfying *a* world.

SECTION 5.

See the EXERCISES, p. 155.

SHALL you attain success, without that preparation, and escape dangers without that precaution, which *are* required of others?

When we see bad men honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the *joiner*.

Every member of the body, every bone, joint, and muscle, *lies* exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, *is* not sufficient to prevent them.

It is *rightly* said, that though faith *justifies* us, yet works must justify our faith.

If an academy *be* established for the cultivation of our language, let *the members of it* stop the license of translators; whose idleness and ignorance, if *they* be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher *should* firmly *believe*, both the truth and *the* importance of those principles which he inculcates *on* others; and *not only that he should* speculatively *believe* them, but *have* a lively and serious feeling of them.

It is not the uttering, or the hearing *of* certain words, that *constitutes* the worship of the Almighty. It is the heart that praises, or prays. If the heart

accompanies not the words that are spoken, we offer *the* sacrifice of fools.

Neither flatter *nor* contemn the rich or the great.

He has travelled much, and passed through many stormy seas, and *over extensive tracts of land.*

You must be sensible that there is, and can be no other person *than myself*, who could give the information desired. Or—*no person but myself*, &c.

To be patient, resigned, and thankful, under afflictions and disappointments, *demonstrates* genuine piety.

Alvarez was a man of corrupt principles, and detestable conduct; and, what is still worse, *he* gloried in his shame.

As soon as the sense of a Supreme Being is lost, the great check is taken off, which *keeps* under restraint the passions of men. Mean desires, *and* low pleasures, *take* place of the greater and nobler sentiments which reason and religion *inspire*.

We should be careful not to follow the example of many persons, *who* censure the opinions, manners, and customs of others, merely because they are foreign to *them*.

Steady application, as well as genius and abilities, *is* necessary to produce eminence.

There *are*, in that seminary, several students *who are* considerably skilled in mathematical knowledge.

If Providence *clothes* the grass of the field, and shelters and adorns the flowers that every where

grow wild amongst it, will he not *much more* clothe and protect his servants and children?

We are too often hurried *by* the violence of passion, or *insnared by* the allurements of pleasure.

High hopes, and florid views, *are* great *enemies* to tranquillity.

Year after year *steals* something from us; till the decaying fabric *totter* of itself, and *crumble* at length into dust. Or—*shall totter*, &c.

I *had* intended to *finish* the letter before the bearer called, that he might not *be* detained; but I was prevented by company.

George is the most learned and accomplished of all the students that belong to the seminary.

This excellent and well written treatise, with others that might be mentioned, *was* the foundation of his love of study.

There can be no doubt that the pleasures of the mind excel those of sense.

Section 6.

See the Exercises, p. 157.

The grand temple consisted of one great *edifice*, and several smaller *ones*.

Many would *gladly* exchange their honours, beauty, and riches, for that more quiet and *humble* station, *with* which you are now dissatisfied.

Though the scene was a very affecting one, Louis showed little emotion on the occasion.

The climate of England is not so pleasant as *that* of France, Spain, or Italy.

Much of the good and evil that *happen* to us in this world, *is* owing to apparently undesigned and fortuitous events: but it is the Supreme Being *who* secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, *is a disposition* highly culpable.

This task was the *more easily* performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, *whose name* seemed to her another *word* for chastity.

He has not yet cast off all regard for decency; and this is the most *that* can be advanced in his favour.

The *girls'* school was *formerly* better conducted than the *boys'*. Or—*than that of the boys.*

The loss of his much-loved friend, or *the disappointments he has met with, have* occasioned *the* total derangement of his mental powers.

The concourse of people *was* so great, that we passed *with difficulty*.

All the women, children, and treasure, *that* remained in the city, fell under the victor's power.

They have already made great progress in their studies, and, if attention and diligence *continue, they* will soon fulfil the expectations of their friends.

His propensity to this vice, against every principle of interest and honour, *is amazing*.

This kind of *vice,* though *it inhabits* the upper circles of life, *is* not less pernicious, than *that which* we meet with amongst the lowest of men.

He acted *agreeably* to the dictates of prudence, though he *was* in a situation *exceedingly* delicate.

If I had known the distress of my friend, it would *have been* my duty *to relieve* him; and it would always have yielded me pleasure *to have granted* him that relief.

They admired *the candour and uprightness of* the countryman, as they called him.

The set of *new* curtains did not correspond to the pair of *old* blinds.

The tutor commends him for being more studious than any other *pupil* of the school. Or—*for being the most studious pupil of the school.*

Two principles in human nature reign;
Self-love to urge, and reason to restrain:
Nor *this* a good, nor *that* a bad we call;
Each works its end, to move or govern all.

Temperance and exercise, *how little soever* they may be regarded, are the best means of preserving health.

He has greatly blessed me; yes, even *me,* who, loaded with kindness, *have* not been sufficiently grateful.

No persons feel *so much* the distresses of others, as *they who* have experienced distress themselves.

SECTION 7.

See the EXERCISES, p. 160.

CONSTANTINOPLE was the point, in which *were* concentrated the learning and science of the world.

Disgrace not your station, by that grossness of sensuality, that levity of dissipation, or that insolence of rank, which *bespeaks* a little mind.

A circle, a square, a triangle, or a hexagon, *pleases* the eye by *its* regularity, as *a* beautiful *figure.*

His conduct was equally unjust *and* dishonourable. Or—*was as unjust as it was dishonourable.*

Though, at first, he *began* to defend himself, yet, when the proofs appeared against him, he *durst* not any longer contend.

Many persons will not believe *that* they are *influenced by* prejudices. Or—*Many persons believe that they are free from prejudices.*

The pleasure or pain of one passion, *differs* from *that* of another.

The rise and fall of the tides, in this place, *make* a difference of about twelve feet.

Five and seven make twelve, and one *make* thirteen.

He did not know *whom* to suspect.

I *intended* yesterday *to walk* out, but I *was* again disappointed.

The court of Spain, *which* gave the order, *was* not aware of the consequence.

If the acquisitions *which* he has made, and *which have* qualified him to be a useful member of society, should *be* misapplied, he will be highly culpable.

There was much *spoken* and *written* on each side of the question; but I have *chosen* to suspend my decision.

Were there no bad men in the world, *to* vex and distress the good, *these* might appear in the light of harmless innocence; but *they* could have no opportunity *of* displaying fidelity, magnanimity, patience, and fortitude.

The most ignorant and savage tribes of men, when they looked round on the earth, and the heavens, could not avoid ascribing their origin to some invisible, designing cause, and *feeling* a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, than complacency of temper and affability of manners, *is* requisite to form a worthy man, or a true Christian.

One of the first, and the most common *extremes* in moral conduct, is *that of* placing all virtue *either* in justice, *on the one hand,* or in generosity, *on the other.*

It is an inflexible regard to principle, which has ever marked the characters of *those* who *have eminently distinguished* themselves in public life; who *have* patronised the cause of justice against powerful oppressors; *who,* in critical times, have supported the falling rights and liberties of men; and *have* reflected honour on their nation and country.

When it is with regard to trifles, that diversity or contrariety of opinions *shows itself*, it is childish in the last degree, if this *become* the ground of estranged affection. When, from such a cause, there *arises* any breach of friendship, human weakness is discovered in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest *may* vary from *those* of their friends, according as their lines of life diverge, or as their temper, and habits of thought, *present* objects under different points of view. But *by* candid and liberal minds, unity of affection *will* still be preserved.

Desires and wishes are the first *springs* of action. When they become exorbitant, the whole character is *likely* to be tainted. If we suffer our *fancy* to create to *itself*, worlds of ideal happiness; if we feed our imagination with plans of opulence and splendour; if we fix to our wishes certain stages of high advancement, or certain degrees of uncommon reputation, as the sole *stations* of felicity; the assured consequence *will* be, that we *shall* become unhappy *in* our present state; unfit for acting the part, and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

Maria always appears *amiable*. She never speaks *severely* or *contemptuously*.

PART IV.

PUNCTUATION.

CHAPTER I.

CONTAINING APPLICATIONS OF THE COMMA, DISPOSED UNDER THE PARTICULAR RULES.

RULE I.

See Vol. I. p. 392. Vol. II. p. 165.

THE tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomenter of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth, are mere combinations in pleasure.

The indulgence of harsh dispositions, is the introduction to future misery.

The intermixture of evil in human society, serves to exercise the suffering graces and virtues of the good.

RULE II.

See Vol. I. p. 392. Vol. II. p. 166.

Gentleness is, in truth, the great avenue to mutual enjoyment.

Charity, like the sun, brightens all its objects.

The tutor, by instruction and discipline, lays the foundation of the pupil's future honour.

Trials, in this stage of being, are the lot of man.

No assumed behaviour can always hide the real character.

The best men often experience disappointments.

Advice should be seasonably administered.

RULE III.

See Vol. I. p. 393. Vol. II. p. 166.

Self-conceit, presumption, and obstinacy, blast the prospect of many a youth.

In our health, life, possessions, connexions, pleasures, there are causes of decay imperceptibly working.

Discomposed thoughts, agitated passions, and a ruffled temper, poison every pleasure of life.

Vicissitudes of good and evil, of trials and consolations, fill up the life of man.

Health and peace, a moderate fortune, and a few friends, sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man, or of the world's mutability.

RULE IV.

See Vol. I. p. 394. Vol. II. p. 167.

An idle, trifling society is near akin to such as is corrupting.

Conscious guilt renders us mean-spirited, timorous, and base.

An upright mind will never be at a loss to discern what is just and true, lovely, honest, and of good report.

The vicious man is often looking round him, with anxious and fearful circumspection.

True friendship will, at all times, avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

See Vol. I. p. 394. Vol. II. p. 167.

The man of virtue and honour will be trusted, relied upon, and esteemed.

Deliberate slowly, execute promptly.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends resolutely, and continues a friend unchangeably.

Sensuality contaminates the body, depresses the understanding, deadens the moral feelings of the

heart, and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is, to be employed in doing justly, loving mercy, and walking humbly with our Creator.

RULE VI.

See Vol. I. p. 395. Vol. II. p. 168.

This unhappy person had often been seriously, affectionately admonished, but in vain.

To live soberly, righteously, and piously, comprehends the whole of our duty.

When thy friend is calumniated, openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

See Vol. I. p. 395. Vol. II. p. 168.

True gentleness is native feeling, heightened and improved by principle.

The path of piety and virtue, pursued with a firm and constant spirit, will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation, altering their appearance every moment, and passing into some new forms.

What can be said to alarm those of their danger, who, intoxicated with pleasures, become giddy and insolent; who, flattered by the illusions of prosperity, make light of every serious admonition, which their friends, and the changes of the world, give them?

RULE VIII.

See Vol. I. p. 395. Vol. II. p. 169.

If, from any internal cause, a man's peace of mind be disturbed, in vain we load him with riches or honours.

Gentleness delights, above all things, to alleviate distress; and, if it cannot dry up the falling tear, to sooth at least the grieving heart.

Wherever Christianity prevails, it has discouraged, and, in some degree, abolished slavery.

We may rest assured that, by the steady pursuit of virtue, we shall obtain and enjoy it.

RULE IX.

See Vol. I. p. 396. Vol. II. p. 169.

Continue, my dear children, to make virtue your principal study.

To you, my worthy benefactors, am I indebted, under Providence, for all I enjoy.

[TAN]JORE MAHARAJA SERFOJI'S SARASWATI [MAHAL]

Canst thou expect, thou betrayer of innocence, to escape the hand of vengeance?

Come then, companion of my toils, let us take fresh courage, persevere, and hope to the end.

RULE X.

See Vol. I. p. 396. Vol. II. p. 170.

Peace of mind being secured, we may smile at misfortunes.

Virtue abandoned, and conscience reproaching us, we become terrified with imaginary evils.

Charles having been deprived of the help of tutors, his studies became totally neglected.

To prevent further altercation, I submitted to the terms proposed.

To enjoy present pleasure, he sacrificed his future ease and reputation.

To say the least, they have betrayed great want of prudence.

RULE XI.

See Vol. I. p. 396. Vol. II. p. 170.

Hope, the balm of life, sooths us under every misfortune.

Content, the offspring of virtue, dwells both in retirement, and in the active scenes of life.

Confucius, the great Chinese philosopher, was eminently good, as well as wise.

The patriarch Joseph, is an illustrious example of chastity, resignation, and filial affection.

RULE XII.

See Vol. I. p. 396. Vol. II. p. 171.

Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself, the less he likes to hear another talked of.

Nothing more strongly inculcates resignation, than the experience of our own inability to guide ourselves.

The friendships of the world, can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

See Vol. I. p. 397. Vol. II. p. 171.

He who is a stranger to industry, may possess, but he cannot enjoy.

Contrition, though it may melt, ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment, not for his chief felicity.

It is the province of superiors to direct, of inferiors to obey; of the learned, to be instructive, of the ignorant, to be docile; of the old, to be communicative, of the young, to be attentive and diligent.

Though unavoidable calamities make a part, yet they make not the chief part, of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit, often interrupts the good order, and breaks the peace of society.

RULE XIV.

See Vol. I. p. 397. Vol. II. p. 172.

Vice is not of such a nature, that we can say to it, "Hitherto shalt thou come, and no further."

One of the noblest of the Christian virtues, is, "to love our enemies."

Many too confidently say to themselves, "My mountain stands strong, and it shall never be removed."

We are strictly enjoined, "not to follow a multitude to do evil."

RULE XV.

See Vol. I. p. 398. Vol. II. p. 172.

The gentle mind is like the smooth stream, which reflects every object in its just proportion, and in its fairest colours.

Beware of those rash and dangerous connexions, which may afterwards load you with dishonour.

Blind must that man be, who discerns not the most striking marks of a Divine government, exercised over the world.

It is labour only which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind, there is an incomparable charm.

They who raise envy, will easily incur censure.

Many of the evils which occasion our complaints of the world, are wholly imaginary.

He who is good before invisible witnesses, is eminently so before the visible.

His conduct, so disinterested and generous, was universally approved.

RULE XVI.

See Vol. I. p. 398. Vol. II. p. 173.

The fumes which arise from a heart boiling with violent passions, never fail to darken and trouble the understanding.

If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burden which belongs not to it.

By whatever means we may at first attract the attention, we can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind.

If the mind sow not corn, it will plant thistles.

One day is sufficient to scatter our prosperity, and bring it to nought.

Graceful in youth, are the tears of sympathy, and the heart that melts at the tale of wo.

The ever active and restless power of thought, if not employed about what is good, will naturally and unavoidably engender evil.

He who formed the heart, certainly knows what passes within it.

To be humble and modest in opinion, to be vigilant and attentive in conduct, to distrust fair appearances, and to restrain rash desires, are instructions which the darkness of our present state should strongly inculcate.

RULE XVII.

See Vol. I. p. 399. Vol. II. p. 174.

The greatest misery is, to be condemned by our own hearts.

The greatest misery that we can endure, is, to be condemned by our own hearts.

Charles's highest enjoyment was, to relieve the distressed, and to do good.

The highest enjoyment that Charles ever experienced, was, to relieve the distressed, and to do good.

RULE XVIII.

See Vol. I. p. 399. Vol. II. p. 174.

If opulence increases our gratifications, it increases, in the same proportion, our desires and demands.

He whose wishes, respecting the possessions of this world, are the most reasonable and bounded,

is likely to lead the safest, and, for that reason, the most desirable life.

By aspiring too high, we frequently miss the happiness, which, by a less ambitious aim, we might have gained.

By proper management, we prolong our time: we live more, in a few years, than others do in many.

In your most secret actions, suppose that you have all the world for witnesses.

In youth, the habits of industry are most easily acquired.

What is the right path, few take the trouble of inquiring.

RULE XIX.

See Vol. I. p. 400. Vol. II. p. 175.

Providence never intended, that any state here should be either completely happy, or entirely miserable.

As a companion, he was severe and satirical; as a friend, captious and dangerous; in his domestic sphere, harsh, jealous, and irascible.

If the Spring put forth no blossoms, in Summer there will be no beauty, and in Autumn, no fruit. So, if youth be trifled away without improvement, manhood will be contemptible, and old age, miserable.

RULE XX.

See Vol. I. p. 400. Vol. II. p. 176.

Be assured, then, that order, frugality, and economy, are the necessary supports of every personal and private virtue.

I proceed, secondly, to point out the proper state of our temper, with respect to one another.

Here, every thing is in stir and fluctuation; there, all is serene, steady, and orderly.

I shall make some observations, first, on the external, and next, on the internal, condition of man.

Sometimes, timidity and false shame prevent our opposing vicious customs; frequently, expectation and interest impel us strongly to comply.

CHAPTER II.

CONTAINING INSERTIONS OF THE SEMICOLON AND COMMA.

See Vol. I. p. 402. Vol. II. p. 177.

That darkness of character, where we can see no heart; those foldings of art, through which no native affection is allowed to penetrate; present an object, unamiable in every season of life, but particularly odious in youth.

To give an early preference to honour above gain, when they stand in competition; to despise every advantage which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and usefulness in life.

As there is a worldly happiness, which God perceives to be no other than disguised misery; as there are worldly honours, which, in his estimation, are reproach; so there is a worldly wisdom, which, in his sight, is foolishness.

The passions are the chief destroyers of our peace; the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship; hell, of fierceness and animosity.

The path of truth, is a plain and a safe path; that of falsehood, is a perplexing maze.

Modesty is one of the chief ornaments of youth; and it has ever been esteemed a presage of rising merit.

Life, with a swift, though insensible course, glides away; and, like a river which undermines its banks, gradually impairs our state.

The violent spirit, like troubled waters, renders back the images of things distorted and broken; and communicates to them all that disordered motion, which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice; cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order, may be compared to the celestial bodies, which move in regular courses, and by stated laws; whose influence is beneficent; whose operations are quiet and tranquil.

CHAPTER III.

CONTAINING APPLICATIONS OF THE COLON, &c.

See Vol. I. p. 403. Vol. II. p. 179.

The three great enemies to tranquillity, are vice, superstition, and idleness: vice, which poisons and disturbs the mind with bad passions; superstition, which fills it with imaginary terrors; idleness, which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake, and to steer a safe course through a troubled and stormy ocean, require different talents: and, alas! human life oftener resembles the stormy ocean, than the unruffled lake.

When we look forward to the year which is beginning, what do we behold there? All, my brethren, is a blank to our view: a dark unknown presents itself.

Happy would the poor man think himself, if he could enter on all the treasures of the rich: and happy for a short time he might be: but before he had long contemplated and admired his state, his possessions would seem to lessen, and his cares would grow.

By doing, or at least endeavouring to do, our duty to God and man; by acquiring an humble trust in the mercy and favour of God, through Jesus Christ; by cultivating our minds, and properly employing our time and thoughts; by govern-

ing our passions and our temper; by correcting all unreasonable expectations from the world, and from men; and, in the midst of worldly business, habituating ourselves to calm retreat and serious recollection: by such means as these, it may be hoped, that, through the Divine blessing, our days shall flow in a stream as unruffled as the human state admits.

A metaphor is a comparison, expressed in an abridged form, but without any of the words that denote comparison: as, "To the upright there ariseth light in darkness."

All our conduct towards men, should be influenced by this important precept: "Do unto others, as you would that others should do unto you."

Philip III. king of Spain, when he drew near the end of his days, seriously reflecting on his past life, and greatly affected with the remembrance of his mispent time, expressed his deep regret in these terms: "Ah! how happy would it have been for me, had I spent, in retirement, these twenty-three years, that I have possessed my kingdom!"

Often is the smile of gaiety assumed, whilst the heart aches within: though folly may laugh, guilt will sting.

There is no mortal truly wise and restless at once: wisdom is the repose of minds.

CHAPTER IV.

CONTAINING INSERTIONS OF THE PERIOD, &c.

See Vol. I. p. 405. Vol. II. p. 181.

The absence of evil is a real good. Peace, quiet, exemption from pain, should be a continual feast

Worldly happiness ever tends to destroy itself, by corrupting the heart. It fosters the loose and the violent passions. It engenders noxious habits; and taints the mind with false delicacy, which makes it feel a thousand unreal evils.

Feeding the hungry, clothing the naked, comforting the afflicted, yield more pleasure than we receive from those actions which respect only ourselves. Benevolence may, in this view, be termed the most refined self-love.

The resources of virtue remain entire, when the days of trouble come. They remain with us in sickness, as in health; in poverty, as in the midst of riches; in our dark and solitary hours, no less than when surrounded with friends and cheerful society. The mind of a good man is a kingdom to him, and he can always enjoy it.

We ruin the happiness of life, when we attempt to raise it too high. A tolerable and comfortable state, is all that we can propose to ourselves on earth. Peace and contentment, not bliss, nor transport, are the full portion of man. Perfect joy is reserved for heaven.

If we look around us, we shall perceive that the whole universe is full of active powers. Action is indeed the genius of nature. By motion and exertion, the system of being is preserved in vigour. By its different parts always acting in subordination one to another, the perfection of the whole is carried on. The heavenly bodies perpetually revolve. Day and night incessantly repeat their appointed course. Continual operations are going on in the earth, and in the waters. Nothing stands still.

Constantine the Great, was advanced to the sole dominion of the Roman World, A. D. 325; and soon after openly professed the Christian faith.

The letter concludes with this remarkable Postscript: "P. S. Though I am innocent of the charge, and have been bitterly persecuted, yet I cordially forgive my enemies and persecutors."

The last edition of that valuable work, was carefully compared with the Original MS.

CHAPTER V.

CONTAINING APPLICATIONS OF THE DASH; OF THE NOTES OF INTERROGATION AND EXCLAMATION; AND OF THE PARENTHETICAL CHARACTERS.

See Vol. I. p. 406—410. Vol. II. p. 183.

Beauty and strength, combined with virtue and piety,—how lovely in the sight of men! how pleasing to Heaven! peculiarly pleasing, because with every temptation to deviate, they voluntarily walk in the path of duty.

> Something there is more needful than expense;
> And something previous e'en to taste;—'tis sense.

> "I'll live to-morrow," will a wise man say?
> To-morrow is too late:—then live to-day.

Gripus has long been ardently endeavouring to fill his chest: and lo! it is now full. Is he happy? and does he use it? Does he gratefully think of the Giver of all good things? Does he distribute to the poor? Alas! these interests have no place in his breast.

What is there in all the pomp of the world, the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a good conscience?

To lie down on the pillow, after a day spent in temperance, in beneficence, and in piety, how sweet is it!

We wait till to-morrow to be happy: alas! why not to-day? Shall we be younger? Are we sure we shall be healthier? Will our passions become feebler, and our love of the world less?

What shadow can be more vain than the life of a great part of mankind? Of all that eager and bustling crowd which we behold on earth, how few discover the path of true happiness! How few can we find whose activity has not been misemployed, and whose course terminates not in confessions of disappointment!

On the one hand, are the divine approbation, and immortal honour; on the other, (remember and beware,) are the stings of conscience, and endless infamy.

As, in riper years, all unseasonable returns to the levity of youth ought to be avoided, (an admonition which equally belongs to both the sexes,) still more are we to guard against those intemperate indulgences of pleasure, to which the young are unhappily prone.

> The bliss of man, (could pride that blessing find,)
> Is not to act or think beyond mankind.

> Or why so long (in life if long can be)
> Lent Heav'n a parent to the poor and me?

CHAPTER VI.

CORRECTIONS OF THE PROMISCUOUS INSTANCES OF DEFECTIVE PUNCTUATION.

See the EXERCISES, p. 185.

SECTION 1.

Examples in Prose.

WHEN Socrates was asked, what man approached the nearest to perfect happiness, he answered: "That man who has the fewest wants."

She who studies her glass, neglects her heart.

Between passion and lying, there is not a finger's breadth.

The freer we feel ourselves in the presence of others, the more free are they: he who is free, makes free.

Addison has remarked, with equal piety and truth, "that the creation is a perpetual feast to the mind of a good man."

He who shuts out all evasion when he promises, loves truth.

The laurels of the warrior are dyed in blood; and bedewed with the tears of the widow and the orphan.

Between fame and true honour, a distinction is to be made. The former is a loud and noisy applause: the latter, a more silent and internal homage. Fame floats on the breath of the multi-

tude: honour rests on the judgment of the thinking. Fame may give praise, while it withholds esteem: true honour implies esteem mingled with respect. The one regards particular distinguished talents: the other looks up to the whole character.

There is a certain species of religion, (if we can give it that name,) which is placed wholly in speculation and belief; in the regularity of external homage; or in fiery zeal about contested opinions.

Xenophanes, who was reproached with being timorous, because he would not venture his money in a game at dice, made this manly and sensible reply: "I confess I am exceedingly timorous; for I dare not commit an evil action."

He loves nobly, (I speak of friendship,) who is not jealous, when he has partners of love.

Our happiness consists in the pursuit, much more than in the attainment, of any temporal good.

Let me repeat it;—he only is great who has the habits of greatness.

Prosopopoeia, or personification, is a rhetorical figure, by which we attribute life and action to inanimate objects: as, "The ground thirsts for rain;" "The earth smiles with plenty."

The proper and rational conduct of men, with regard to futurity, is regulated by two considerations: first, that much of what it contains, must remain to us absolutely unknown; next, that there

are also some events in it, which may be certainly known and foreseen.

The gardens of the world produce only deciduous flowers. Perennial ones must be sought in the delightful regions above. Roses without thorns are the growth of paradise alone.

How many rules and maxims of life might be spared, could we fix a principle of virtue within; and inscribe the living sentiment of the love of God in the affections! He who loves righteousness, is master of all the distinctions in morality.

He who, from the benignity of his nature, erected this world for the abode of men; he who furnished it so richly for our accommodation, and stored it with so much beauty for our entertainment; he who, since first we entered into life, hath followed us with such a variety of mercies: this amiable and beneficent Being, surely can have no pleasure in our disappointment and distress. He knows our frame; he remembers we are dust; and looks to frail man, we are assured, with such pity as a father beareth to his children.

One of the first lessons, both of religion and of wisdom, is, to moderate our expectations and hopes; and not to set forth on the voyage of life, like men who expect to be always carried forward with a favourable gale. Let us be satisfied if the path we tread be easy and smooth, though it be not strewed with flowers.

Providence never intended, that the art of living happily in this world, should depend on that deep

penetration, that acute sagacity, and those refinements of thought, which few possess. It has dealt more graciously with us; and made happiness depend on uprightness of intention, much more than on extent of capacity.

Most of our passions flatter us in their rise. But their beginnings are treacherous; their growth is imperceptible; and the evils which they carry in their train, lie concealed, until their dominion is established. What Solomon says of one of them, holds true of them all, "that their beginning is as when one letteth out water." It issues from a small chink, which once might have been easily stopped; but being neglected, it is soon widened by the stream; till the bank is at last totally thrown down, and the flood is at liberty to deluge the whole plain.

Prosperity debilitates, instead of strengthening the mind. Its most common effect is, to create an extreme sensibility to the slightest wound. It foments impatient desires; and raises expectations which no success can satisfy. It fosters a false delicacy, which sickens in the midst of indulgence. By repeated gratification, it blunts the feelings of men to what is pleasing; and leaves them unhappily acute to whatever is uneasy. Hence, the gale which another would scarcely feel, is, to the prosperous, a rude tempest. Hence, the rose-leaf doubled below them on the couch, as it is told of the effeminate Sybarite, breaks their rest. Hence,

the disrespect shown by Mordecai, preyed with such violence on the heart of Haman.

Anxiety is the poison of human life. It is the parent of many sins, and of more miseries. In a world where every thing is so doubtful; where we may succeed in our wish, and be miserable; where we may be disappointed, and be blessed in the disappointment; what mean this restless stir and commotion of mind? Can our solicitude alter the course, or unravel the intricacy, of human events? Can our curiosity pierce through the cloud, which the Supreme Being hath made impenetrable to mortal eye?

No situation is so remote, and no station so unfavourable, as to preclude access to the happiness of a future state. A road is opened by the Divine Spirit to those blissful habitations, from all corners of the earth, and from all conditions of human life; from the peopled city, and from the solitary desert; from the cottages of the poor, and from the palaces of kings; from the dwellings of ignorance and simplicity, and from the regions of science and improvement.

The scenes which present themselves, at our entering upon the world, are commonly flattering. Whatever they be in themselves, the lively spirits of the young gild every opening prospect. The field of hope appears to stretch wide before them. Pleasure seems to put forth its blossoms on every side. Impelled by desire, forward they rush with inconsiderate ardour; prompt to decide, and to

choose; averse to hesitate, or to inquire; credulous, because untaught by experience; rash, because unacquainted with danger; headstrong, because unsubdued by disappointment. Hence arise the perils to which they are exposed; and which, too often, from want of attention to faithful admonition, precipitate them into ruin irretrievable.

By the unhappy excesses of irregular pleasure in youth, how many amiable dispositions are corrupted or destroyed! How many rising capacities and powers are suppressed! How many flattering hopes of parents and friends are totally extinguished! Who but must drop a tear over human nature, when he beholds that morning which arose so bright, overcast with such untimely darkness; that sweetness of temper which once engaged many hearts, that modesty which was so prepossessing, those abilities which promised extensive usefulness, all sacrificed at the shrine of low sensuality: and one who was formed for passing through life, in the midst of public esteem, cut off by his vices at the beginning of his course; or sunk, for the whole of it, into insignificance and contempt? These, O sinful Pleasure! are thy trophies. It is thus that, co-operating with the foe of God and man, thou degradest human honour, and blastest the opening prospects of human felicity.

SECTION 2.

Examples in Poetry.

WHERE, thy true treasure? Gold says, "not in me:"
And, "not in me," the Di'mond. Gold is poor.

The scenes of bus'ness tell us—what are men;
The scenes of pleasure—what is all beside.

Wo then apart, (if wo apart can be
From mortal man,) and fortune at our nod,
The gay, rich, great, triumphant, and august,
What are they? The most happy (strange to say!)
Convince me most of human misery.

All this dread order break—for whom? for thee?
Vile worm!—O madness! pride! impiety!

Man, like the gen'rous vine, supported lives;
The strength he gains, is from th' embrace he gives.

Know, Nature's children all divide her care:
The fur that warms a monarch, warm'd a bear.
While man exclaims, "See all things for my use!"
"See man for mine," replies a pamper'd goose.
And just as short of reason he must fall,
Who thinks all made for one, not one for all.

Th' Almighty, from his throne, on earth surveys
Nought greater than an honest humble heart:
An humble heart his residence, pronounc'd
His second seat.

Bliss there is none, but unprecarious bliss.
That is the gem: sell all, and purchase that.
Why go a begging to contingencies?
Not gain'd with ease, nor safely lov'd, if gain'd.

There is a time, when toil must be preferr'd,
Or joy, by mistim'd fondness, is undone.
A man of pleasure is a man of pains.

Thus nature gives us (let it check our pride)
The virtue nearest to our vice allied.

See the sole bliss Heav'n could on all bestow!
Which who but feels can taste, but thinks can know:
Yet poor with fortune, and with learning blind,
The bad must miss; the good untaught will find.

Whatever is, is right.—This world, 'tis true,
Was made for Cæsar,—but for Titus too.
And which more bless'd? who chain'd his country, say,
Or he whose virtue sigh'd to lose a day?

The first sure symptom of a mind in health,
Is rest of heart, and pleasure felt at home.

True happiness resides in things unseen.
No smiles of fortune ever bless the bad;
Nor can her frowns rob innocence of joy.

Oh the dark days of vanity! while here,
How tasteless! and how terrible, when gone!
Gone? they ne'er go: when past, they haunt us still.

Father of light and life! Thou good supreme!
O teach me what is good! Teach me thyself!
Save me from folly, vanity, and vice,
From ev'ry low pursuit; and feed my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never fading bliss!

If I am right, thy grace impart,
Still in the right to stay:
If I am wrong, Oh teach my heart
To find that better way.

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

O lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul,
Who think it solitude to be alone!
Communion sweet, communion large and high,
Our reason, guardian angel, and our God.
Then nearest these, when others most remote;
And all, ere long, shall be remote, but these.

Benevolence.

God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake:
The centre mov'd, a circle straight succeeds;
Another still, and still another spreads.

Friend, parent, neighbour, first it will embrace;
His country next; and next, all human race:
Wide, and more wide th' o'erflowings of the mind,
Take ev'ry creature in, of ev'ry kind.
Earth smiles around, with boundless bounty bless'd;
And Heav'n beholds its image in his breast.

Happiness.

Know then this truth, (enough for man to know,)
"Virtue alone is happiness below:"
The only point where human bliss stands still,
And tastes the good without the fall to ill;
Where only merit constant pay receives,
Is bless'd in what it takes, and what it gives;
The joy unequall'd, if its end it gain,
And if it lose, attended with no pain:
Without satiety, though e'er so bless'd;
And but more relish'd as the more distress'd:
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very tears.
Good, from each object, from each place acquir'd;
For ever exercis'd, yet never tir'd;
Never elated while one man's oppress'd;
Never dejected while another's bless'd:
And where no wants, no wishes can remain;
Since but to wish more virtue, is to gain.

Gratitude.

When all thy mercies, O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how shall words, with equal warmth,
The gratitude declare,
That glows within my ravish'd heart?
But thou canst read it there.

Thy providence my life sustain'd,
And all my wants redress'd,
When in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
To form themselves in pray'r.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

When in the slipp'ry paths of youth,
With heedless steps, I ran,
Thine arm, unseen, convey'd me safe,
And led me up to man.

Through hidden dangers, toils, and death,
It gently clear'd my way;
And through the pleasing snares of vice,
More to be fear'd than they.

When worn with sickness, oft hast thou,
With health renew'd my face;
And when in sin and sorrow sunk,
Reviv'd my soul with grace.

Thy bounteous hand, with worldly bliss,
Has made my cup run o'er;
And, in a kind and faithful friend,
Has doubled all my store.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least, a cheerful heart,
That tastes those gifts with joy.

Through ev'ry period of my life,
Thy goodness I'll pursue;
And, after death, in distant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord!
Thy mercy shall adore.

Through all eternity, to thee
A joyful song I'll raise;
For O! eternity's too short
To utter all thy praise.

The Voyage of Life.

Self flatter'd, unexperienc'd, high in hope,
When young, with sanguine cheer, and streamers gay,
We cut our cable, launch into the world,
And fondly dream each wind and star our friend,
All in some darling enterprise embark'd.
But where is he can fathom its event?
Amid a multitude of artless hands,
(Ruin's sure perquisite, her lawful prize,)
Some steer aright: but the black blast blows hard,
And puffs them wide of hope. With hearts of proof,
Full against wind and tide, *some* win their way;
And when strong effort has deserv'd the port,
And tugg'd it into view, 'tis won! 'tis lost!
Though strong their oar, still stronger is their fate:
They strike; and, while they triumph, they expire.
In stress of weather, *most, some* sink outright.
O'er them, and o'er their names, the billows close:
To-morrow knows not they were ever born.
Others, a short memorial leave behind,
Like a flag floating, when the bark's ingulf'd;
It floats a moment, and is seen no more:
One Cæsar lives; a thousand are forgot.
How *few,* favour'd by ev'ry element,
With swelling sails make good the promis'd port,
With all their wishes freighted! Yet ev'n these,
Freighted with all their wishes, soon complain.
Free from misfortune, not from nature free,
They still are men; and when is man secure?

As fatal *time*, as *storm*. The rush of years
Beats down their strength; their numberless escapes
In ruin end: and, now, their proud success
But plants new terrors on the victor's brow.
What pain, to quit the world just made their own!
Their nests so deeply down'd, and built so high!—
Too low they build, who build beneath the stars.

PART V.

PERSPICUITY AND ACCURACY.

FIRST,

With respect to single words and phrases.

CHAPTER I.

Corrections of the errors that relate to PURITY.

See Vol. I. p. 428. Vol. II. p. 199.

WE should be *daily* employed in doing good.

I am wearied with seeing so perverse a disposition.

I know not who has done this thing.

He is *in no wise* thy inferior; and, in this instance, is *not at all* to blame.

The assistance was welcome, and *seasonably* afforded.

For want of employment, he *wandered* idly about the fields.

We ought to live soberly, righteously, and *piously* in the world.

He was long indisposed, and at length died of *melancholy*.

That word follows the general rule, and takes the *penultimate* accent.

He was an *extraordinary* genius, and attracted much attention.

The *haughtiness* of Florio was very *ungraceful*, and disgusted both his friends and strangers.

He charged me with want of resolution, *but in this censure* he was greatly mistaken.

They have manifested great *candour* in all the transaction.

The *conformity* of the thought *to truth and nature* greatly recommended it.

The importance, as well as the *authenticity* of the books, has been clearly displayed.

It is difficult to discover the spirit and *design* of some laws.

The disposition which he exhibited, was both unnatural and *uncomfortable.*

His natural severity rendered him a very *unpopular* speaker.

The *inquietude* of his mind, made his station and wealth far from being enviable.

I received the gift with pleasure, but I shall now *more gladly* resign it. Or—*with greater pleasure resign it.*

These are things *of the highest importance* to the growing age.

I am grieved with the view of so many blank leaves, in the book of my life.

I repent that I have so long walked in the paths of folly.

I think that I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously debated *on both sides.*

Thy speech *betrays* thee; for thou art a Gallilean.

Let us not give too hasty credit to stories which may injure our neighbour: *perhaps* they are the offspring of calumny, or misapprehension.

The gardens were void of simplicity and elegance; and exhibited much that was glaring and *whimsical.*

CHAPTER II.

Corrections of the errors relating to PROPRIETY.

Section 1.

See Vol. I. p. 429. Vol. II. p. 202.

I would as readily do it myself, as persuade another to do it.

Of the justness of his measures, he convinced his opponent, by *the force* of argument.

He is not, *in any degree*, better than those whom he so liberally condemns.

He *insists* upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as I *understand* it, is very different from the common acceptation.

The favourable moment should be embraced; for he does not *continue* long in one mind.

He exposed himself so much amongst the people, that he *was once or twice in danger of having his head broken.*

He was very dexterous in *penetrating* the views and designs of others.

If a little care were bestowed upon his education, he might be very useful amongst his neighbours.

He might have perceived, *by a transient view*, the difficulties to which his conduct exposed him.

If I *should* have a little leisure to-morrow, I intend to pay them a short visit.

This performance is *of the same value as* the other.

The scene was new, and he was seized with *wonder* at all he saw.

SECTION 2.

See Vol. I. p. 430. Vol. II. p. 203.

LET us consider the works of nature and *those of* art, with proper attention.

He is engaged in a treatise on the interests of the soul and *of the* body.

Some productions of nature rise *or sink* in value, according as they more or less resemble those of art.

The Latin tongue *was never spoken,* in its purity, in this island.

For some centuries, there was a constant intercourse between France and England, by *reason of* the dominions *which* we possessed there, and the conquests *which* we made. Or—*occasioned by the dominions,* &c.

He is impressed with a true sense of *the importance of* that function, when chosen from a regard to the interests of piety and virtue.

The wise and *the* foolish, the virtuous and the vile, the learned and *the* ignorant, the temperate and *the* profligate, must often, like the wheat and *the* tares, be blended together.

MAHARAJA SERFOGI'S SARASW...

SECTION 3.

See Vol. I. p. 430. Vol. II. p. 204.

An eloquent speaker may give more *numerous*, but cannot give more convincing arguments, than this plain man offered. Or—*may give more, but cannot give stronger*, &c.

These persons *possessed* very moderate intellects, even before they *had* impaired *them* by *the extravagance of* passion.

True wit is nature dressed to advantage; *but* some works have more *ornament* than does them good.

The sharks, *that* prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the good opinion of *persons that* treat them with great confidence and respect.

Honour teaches us properly to respect ourselves, and to violate no right or privilege of our neighbour: it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions. *It must, therefore, be a false and mistaken honour, that prompts the* destroyer to take the life of his friend.

He will *always* be with you, to support and comfort you, and in some measure to *prosper* your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

Section 4.

See Vol. I. p. 431. Vol. II. p. 205.

Most of our *sailors* were asleep in their *apartments,* when *a heavy wave broke over the ship, and swept* away *one of our boats,* and *the box which contained our compasses,* &c. Our *cabin windows were secured,* or *the vessel would have been* filled. The main mast was so *damaged,* that we were obliged to *strengthen* it, and to *proceed* for Lisbon.

The book is very neatly printed: the *distances between the lines are* ample and regular; and *the lines themselves, on the opposite sides of each leaf, exactly correspond to one another.*

Section 5.

See Vol. I. p. 431. Vol. II. p. 205.

When our friendship is considered, how is it possible that I should not grieve for *having lost such a friend?*

The hen being in her nest, was killed and eaten there by the eagle. Or—*The eagle killed the hen, flew to her nest in the tree, and eat her there.*

It may be justly said, that *there are no laws preferable to those of England.*

They who have pretended to polish and refine the English language, have *been the chief agents, in*

multiplying its abuses and absurdities. Or—*The chief thing, which they who have pretended to polish and refine the English language, have done, is, to multiply its abuses and absurdities.*

The English adventurers, *degenerating from the customs of their own nation,* were gradually assimilated to the *natives, instead of reclaiming them from their uncultivated manners.*

It has been said, that Jesuits *can not only equivocate.* Or—*Jesuits are not the only persons who can equivocate.*

We must not think that these people, when injured, have *nó right at all* to our protection. Or—*have less right than others to our protection.*

Solomon the son of David, *and the builder of* the temple of Jerusalem, was the richest monarch that reigned over the Jewish people.

Solomon, *whose father* David was persecuted by Saul, was the richest monarch of the Jews.

It is certain that all *the* words which are signs of complex ideas, may furnish matter of mistake and cavil. Or—*all those words,* &c.

Lisias, *speaking of his friends,* promised to his father, never to abandon *them.* Or—*Lisias speaking of his father's friends, promised to his father, never to abandon them.*

The Divine Being, *ever liberal and faithful,* heapeth favours on his servants. Or—*The Divine Being heapeth favours on his liberal and faithful servants.*

Every well-instructed scribe, is like a householder, who bringeth out of his treasure *new* things and old.

He was willing to spend *one* or two *hundred* pounds, rather than be enslaved.

Dryden, *in the following words,* makes a very handsome observation, on Ovid's writing a letter from Dido to Æneas.

Imprudent associations disqualify us for *instructing* or *reproving* others. Or—*disqualify us for receiving instruction or reproof from others.*

SECTION 6.

See Vol. I. p. 432. Vol. II. p. 207.

I SELDOM see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition of an immortal soul!

A poet, speaking of the universal deluge, says;

Yet when that flood in its own depth was drown'd,
It left behind it false and slipp'ry ground.

When the waters of the deluge had subsided, they left, &c.

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity.

And Bezaleel made the laver of brass, and the foot of it of brass, of the *mirrors used by* the women.

> And, in the *lower* deep, *another* deep
> Still threat'ning to devour me, opens wide.

SECTION 7.

See Vol. I. p. 436. Vol. II. p. 208.

No *fewer* than two hundred scholars have been educated in that school.

The *business*, however laudable the *attempt*, was found to be impracticable.

He is our *common* benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an *intellectual* one.

They broke down the banks, and the country was soon *overflowed*.

The garment was decently formed, and *sewed* very neatly.

The house is a cold one, for it has a *northern aspect*.

The *proposal*, for each of us to relinquish something, was complied with, and produced a cordial *reconciliation*.

> Though learn'd, well bred; and though well bred, sincere;
> Modestly bold, and *humanely* severe.

A fop is a *ridiculous* character, in every one's view but his own.

An action that excites laughter, without any mixture of contempt, may be called a *risible* action.

It is difficult for him to speak three sentences *successively*.

By this expression, I do not *mean* what some persons annex to it.

The *neglect* of timely precaution was the cause of this great loss.

All the *sophistry* which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to *remind us*, that the only end of it is truth.

My friend was so ill that he could not *sit* up at all, but was obliged to *lie* continually in bed.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other animals, which were worshiped by those people. A reverence for these *creatures*, made the Egyptians *lay* down their arms, and become an easy conquest.

The presence of the Deity, and the interest *which* so august a *Being* is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and *had sat* down together, Peter *sat* down among them.

By the slavish disposition of the senate and people of Rome, under the emperors, the wit and eloquence of the age were wholly turned *towards* panegyric. Or—*wholly employed in panegyric.*

The refreshment came in seasonably, before they *had lain* down to rest.

We speak *what* we do know, and testify that *which* we have seen.

They shall *fly* as the eagle that hasteth to eat.

The wicked *flee* when no man pursueth: but the righteous are bold as a lion.

> A creature of a more exalted kind
> Was *wanted* yet, and then was man design'd.

He died *by* violence; for he was killed *with* a sword.

He had scarcely taken the medicine, *when* he began to feel himself relieved.

No place *nor any* object *appears* to him void of beauty.

When we fall into conversation *with any person,* the first thing we should consider, is, the intention of it.

Galileo *invented* the telescope; Hervey *discovered* the circulation of the blood.

Philip found *difficulty in* managing the Athenians, from the nature of their dispositions; but the eloquence of Demosthenes was the greatest *obstacle to* his designs.

A hermit is *austere* in his life; a judge, *rigorous* in his sentences.

A candid man *acknowledges* his mistake, and is forgiven; a patriot *avows* his opposition to a bad minister, and is applauded.

We have *increased* our family and expenses; and *enlarged* our garden and fruit orchard.

By proper reflection, we may be taught to *correct* what is erroneous, and *to supply what is* defective.

The good man is not overcome by disappointment, when that which is mortal *dies;* when that which is mutable, *begins to change;* and when that which he knew to be transient, *passes away.*

CHAPTER III.

Corrections of the errors which respect PRECISION.

See Vol. I. p. 438. Vol. II. p. 212.

This great politician desisted from his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred being in debt.

Though raised to an exalted station, she was a pattern of piety and virtue.

The human body may be divided into the head, the trunk, and the limbs.

His end soon approached; and he died with great fortitude.

He was a man of so much pride, that he despised the sentiments of others.

Poverty induces dependence; and dependence increases corruption.

This man, on all occasions, treated his inferiors with great disdain.

There can be no order in the life of that man, who does not allot a due share of his time, to retirement and reflection.

Such equivocal expressions, mark an intention to deceive.

His cheerful, happy temper, keeps up a kind of daylight in his mind, and fills it with a steady and perpetual serenity.

SECONDLY,

Perspicuity and accuracy, with respect to the construction of sentences.

CHAPTER I.

Corrections of the errors which relate to the CLEARNESS of a sentence.

SECTION 1.

See Vol. I. p. 445. Vol. II. p. 214.

HENCE *appears* the impossibility that an undertaking *so* managed, should prove successful.

May *we* not here say with the poet, that "virtue is its own reward?"

Had he died before, would not this art have been *then* wholly unknown?

Not to exasperate him, I *spoke* only a very few words.

The works of art receive a great advantage, from the resemblance which they have to those of nature; because here *not only* the similitude is pleasant, but the pattern is perfect.

It may be proper to give some account of those practices, anciently used on such occasions, and discontinued *only* through the neglect and degeneracy of later times.

Sixtus the fourth was, if I mistake not, a great collector *at least* of books.

If Louis XIV. was not the greatest king, he was *at least* the best actor of majesty, that ever filled a throne.

These forms of conversation, multiplied, *by degrees*, and grew troublesome.

Nor does this false modesty expose us to such actions *only* as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not mean the bulk of any single object *only*, but the largeness of a whole view. Or—*I mean not only the bulk of any single object, but*, &c.

I was *formerly* engaged in that business, but I *shall* never be concerned in it *again*.

We *frequently* do those things, which we *afterwards* repent of.

By *often* doing the same thing, it becomes habitual.

Most nations, *even the Jews not excepted*, were prone to idolatry.

Raised to greatness without merit, he employed his power *solely* for the gratification of his passions.

SECTION 2.

See Vol. I. p. 446. Vol. II. p. 215.

THE embarrassments of the artificers, rendered the progress *of the work* very slow.

He found the place replete with wonders, *with the contemplation* of which he proposed to solace himself, if he should never be able to accomplish his flight.

They are now engaged in a study, *the usefulness* of which they have long wished to know.

This was an undertaking, which, in the execution, proved as impracticable, as *every other of their pernicious, yet abortive schemes,* had turned out.

He thought that the presbyters would soon become more dangerous to the magistrates, than *the prelatical clergy* had ever been.

Frederic, seeing it was impossible, *with safety,* to trust his life in their hands, was obliged to take the Mahometans for his guard.

The emperor refused to convert the truce *at once* into a definitive treaty.

In the night, however, the miserable remains were taken down.

I have, *in this paper, by way of introduction,* settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking; and endeavoured, *by several considerations,* to recommend *to my readers,* the pursuit of those pleasures: I shall, *in my next paper,* examine the several sources from whence these pleasures are derived.

Sir Francis Bacon, in his Essay upon Health, *in which he particularly dissuades the reader from knotty and subtle disquisitions,* has not thought it improper to prescribe to *him* a poem, or a prospect; and he advises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

The English reader, *if he* would see the notion explained at large, may find it in Locke's Essay on the Human Understanding.

Fields of corn form a pleasant prospect; and if *a little care were bestowed on the walks* that lie between them, they would display neatness, regularity, and elegance.

Though religion will indeed bring us under some restraints, they are *not only* tolerable, but, *on the whole*, desirable.

I have confined myself to those methods for the advancement of piety, which, *by a strict execution of the laws*, are in the power of a prince, limited like ours.

This morning, when, *with great care and diligence*, one of the gay females was looking over some hoods and ribands, brought by her tirewoman, I employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, *the honest dealer*, where fraud is permitted or connived at, or has no law to punish it, is often undone, and the knave gets the advantage.

Though energetic brevity is not adapted alike to every subject, we ought, *on every occasion*, to avoid its contrary, a languid redundancy of words. It is *sometimes* proper to be copious, but never to be verbose.

A monarchy, limited like ours, may, *for aught I know,* be placed, as it has *often* been represented, just in the middle point, from whence a deviation leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shown how the fancy is affected by the works of nature, and afterwards considered, in general, *how, in forming such scenes as are most apt to delight the mind of the beholder, the works both of nature and of art assist each other ;* I shall in this paper throw together some reflections, &c.

Let but one brave, *great, active,* disinterested man arise, and he will be received, *followed, and* venerated.

Ambition creates *hatred, shiness, discords,* seditions, and wars.

The scribes made it their profession to *study, and* to teach, the law of Moses.

Sloth *saps the foundation of every virtue, and* pours upon us a deluge of crimes and evils.

The ancient laws of Rome were so far from suffering a Roman citizen to be put to death, that they would not allow him to be *whipped,* or even to be *bound.*

His labours to acquire knowledge have been productive of great *success* and satisfaction.

He was a man of the greatest prudence, justice, modesty, and *virtue.*

His favour or disapprobation was governed by the *success* or the failure of an enterprise.

He *had a grateful sense of the benefits received, and* did every thing in his power to serve his benefactor.

Many persons give evident proof, that either they do not *believe the principles of religion,* or that they do not *feel their power.*

As the guilt of an officer, *if he prove negligent,* will be greater than that of a common servant; so the reward of his fidelity, will be *proportionably* greater.

The comfort annexed to goodness is the pious man's strength. *It attaches his heart to religion. It inspires his zeal. It supports his constancy; and accelerates his progress.*

Section 3.

See Vol. I. p. 450. Vol. II. p. 219.

These are the *rules of the* master, who must be obeyed.

They attacked *the house of* Northumberland, whom they put to death.

He laboured to involve *in ruin* his minister, who had been the author of it. Or—*to ruin his minister,* &c.

What he says, *is true,* but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very

slowly, and discharged such flights of arrows, as did great execution. When the *former* drew near the archers, *the latter* perceiving that they were out of breath, charged them with great vigour.

He was *at a window in Lichfield, taking a view of the Cathedral, where* a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what *is formed* in the heavens at the rising and setting of the sun, *by the* different stains of light, *which* show themselves in clouds of different *situations.*

There will be found, *throughout this kingdom,* a round million of creatures in human figure, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see *upon the ground,* any printed or written paper, to take it up, and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran.

The laws of nature are, truly, what lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and *are* often false deductions from them, or applications of them: nay, *civil laws* stand, in many instances, in direct opposition to *the laws of nature.*

It has not a *sentiment in it,* says Pope, *that* the author *does not* religiously *believe.*

Many act so directly contrary to this method, that, from a habit *which they acquired at the University, of saving time and paper,* they write in so

diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, *relating to this weighty affair*, as well as that of a great majority of both houses here; upon which I am confident you may securely reckon.

If, *from the earliest periods of life*, we trace a youth who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAPTER II.

Corrections of the errors relating to the UNITY of a sentence.

SECTION I.

See Vol. I. p. 452. Vol. II. p. 222.

A SHORT time after this injury, he came to himself; and the next day, *was* put on board his ship, *and* conveyed first to Corinth, and thence to the island of Ægina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence. *These people* reduced the greater part of the island to their own power; *and* drove the Britons into the most remote and mountainous parts. The rest of the country, in customs, religion, and language, became wholly Saxons.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which patience would have procured; and *incur* the opposite evils to their full extent.

This prostitution of praise *affects not only* the gross of mankind, who take their notion of characters from the learned; but also the better sort *of people, who*, by this means, lose some part at least of their desire of fame, when they find it promiscuously bestowed on the meritorious and *on the* undeserving. Or—*Not only the gross part of mankind, who take*

their notion of characters from the learned, are affected by this prostitution of praise; the better sort must also, by this means, &c.

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and of extinguishing their jealousy. *He* must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.

He who performs every employment in its due place and season, suffers no part of time to escape without profit. *He multiplies his days; for he lives much* in little space.

Desires of pleasure usher in temptation, and *forward* the growth of disorderly passions.

Section 2.

See Vol. I. p. 453. Vol. II. p. 223.

The notions of lord Sunderland were always good. *This nobleman, however,* was a man of great expense.

In this uneasy state, both of his public and private life, Cicero was oppressed by a new and deep affliction, the death of his beloved daughter Tullia; which happened soon after her divorce from Dolabella. *The* manners and humours *of this man* were entirely disagreeable to *Tullia.*

The sun approaching melts the snow, and breaks the icy fetters of the main. *Here,* vast sea-monsters pierce through floating islands, with arms which can

withstand the crystal rock; whilst others, that of themselves seem great as islands, are, by their bulk alone, armed against all but man. *The* superiority *which he possesses* over creatures of a size and force so stupendous, should make him mindful of his privilege of reason; and force him humbly to adore the great Composer of these wondrous frames, and the Author of his own superior wisdom.

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself. *My* friend will forgive this short excursion in honour of a favourite writer.

Boast not thyself of to-morrow; *for* thou knowest not what a day may bring forth. For the same reason, despair not of to-morrow; it may bring forth good as well as evil. *Vex not* thyself with imaginary fears. *The* impending black cloud, which is regarded with so much dread, may pass by harmless; or though it should discharge the storm, yet before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

Section 3.

See Vol. I. p. 457. Vol. II. p. 225.

Disappointments will often happen to the best and wisest men; *sometimes to the wisest and best concerted plans. They may happen too,* not through any imprudence *of those who have devised the plan,* nor even through the malice or ill design of others;

but merely in consequence of some of those cross incidents of life, which could not be foreseen.

Without some degree of patience exercised under injuries, *human life would be rendered a state of perpetual hostility:* offences and retaliations would succeed to one another in endless train.

Never delay till to-morrow, *what reason and conscience tell you ought to be performed to-day. To-morrow* is not yours; and though you should live to enjoy it, you must not overload it with a burden not its own.

We must not imagine that there is, in true religion, any thing which overcasts the mind with sullen gloom and melancholy austerity; *or which derogates from that esteem, which men are generally disposed to yield to exemplary virtues. False ideas* may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world.

CHAPTER III.

Corrections of the errors which respect the STRENGTH of a sentence.

SECTION 1.

See Vol. I. p. 459. Vol. II. p. 226.

It is six months since I paid a visit to my relations.

Suspend your censure, till your judgment on the subject can be wisely formed.

The reason *of his having acted* in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be, *that* they rise early.

If I mistake not, he is improved both in knowledge and behaviour. Or—*I think he is improved both in knowledge and behaviour.*

Those two boys appear to be equal in capacity.

Whenever he sees me, he inquires concerning his friends.

The reason of his conduct will *appear* in the conclusion of this narrative. Or—*His conduct will be accounted for in the,* &c.

I hope this is the last time *of my acting* so imprudently.

The reason of his sudden departure, was, *that* the case *did* not *admit* of delay.

The people gained nothing farther by this step, *than* to suspend their misery. Or—*nothing by this step, but the suspension of their misery.*

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by the inquirers into natural philosophy.

Few words in the English language, are employed in a more loose and uncircumscribed sense, than fancy and imagination.

I intend to make use of these words in my following speculations, that the reader may *rightly* conceive the subject upon which I proceed.

Commend me to an argument like a flail, *against which* there is no fence.

How many are there, by whom these *good* tidings were never heard!

These points have been illustrated in so plain a manner, that the perusal of the book has given me satisfaction.

However clear the conduct which he ought to have pursued, he had not resolution to set about it.

I was much moved on this occasion, and left the place full of serious reflections.

They are of those that rebel against the light: they know not *its* ways, nor abide in *its* paths.

This measure may afford some profit, and some amusement. Or—*both profit and amusement.*

By a multiplicity of words, the sentiments are not set off and accommodated; but, like David

equipped in Saul's armour, they are encumbered and oppressed.

Though closely occupied with the affairs of the nation, he did not neglect the concerns of his friends.

If, on the *contrary*, secrecy had been enjoined, his conduct was very culpable.

Less capacity, *but more time*, is required for this business

He did not mention Leonora, nor her *father's death.*

The combatants encountered with such rage, that, eager only to assail, and thoughtless of defence, they fell dead upon the field together.

I shall begin with remarking the defects, and shall then proceed to describe the excellences, of this plan of education.

Numberless orders of beings, to us unknown, people the wide extent of the universe.

His extraordinary beauty struck observers with admiration. Or—*His beauty was so extraordinary, that it struck*, &c.

Thought and language act and react upon each other. Or—*act upon each other mutually.*

Their interests were inseparably connected.

Employing all the circumspection which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support. Or—*While you employ all the circumspection which reason can suggest, let your prayers continually ascend to heaven for support.*

Section 2.

See Vol. I. p. 463. Vol. II. p. 229.

The enemy said, I will pursue, I will overtake, I will divide the spoil.

While the earth remaineth, seed-time and harvest, cold *and* heat, summer *and* winter, *and* day and night, shall not cease.

A man should endeavour to make the sphere of his innocent pleasures as wide as possible, that he may retire to them with safety, and find in them such a satisfaction as a wise man would not blush to take. *This advantage we gain by means of the pleasures of* imagination. Or—*This satisfaction we enjoy by means of*, &c.

The army was composed of Grecians, *and* Carians, *and* Lycians, *and* Pamphylians, and Phrygians.

The body of this animal was strong, proportionable, and beautiful.

Nothing promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from *the advantages of fortune*, yet it may often be accompanied by *them*.

The knowledge *which* he has acquired, and the habits of application *which* he possesses, will probably render him very useful.

Their idleness, their luxury and pleasures, their criminal deeds, their immoderate passions, their timidity and baseness of mind, have dejected them

to such a degree, as to make them weary of life.

I was greatly affected, *so* that I was obliged to leave the place, *though* my assistance had been pressingly solicited.

I strenuously opposed those measures, *but* it was not in my power to prevent them.

I yielded to his solicitation, *for* I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be checkered with pleasure and pain. *As such* let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and virtuous dispositions: *and these resources* remain entire, when the days of trouble come.

He had made considerable advances in knowledge, *though* he was very young, and laboured under several disadvantages.

SECTION 3.

See Vol. I. p. 466. Vol. II. p. 231.

I HAVE, *with a good deal of attention*, considered the subject upon which I was desired to communicate my thoughts.

Whether, *in any country*, a choice altogether unexceptionable has been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in him, who *in his hands* holds the reins of the whole creation.

Virgil, who, *in the sixth book of his Æneid*, has cast the whole system of platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, gives us the punishment, &c.

And, *at last, in the Pyrenean treaty*, Philip the fourth was obliged to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe.

By a late calculation, it appears that, in Great Britain and Ireland, there are upwards of fifteen millions of inhabitants.

And although persons of a virtuous and learned education, *when they come forward into the great world*, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, it is ever

with reluctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether, *in any language*, a single instance could be given of this species of composition.

Some of our most eminent writers have, *as far as it regards the subsistence of our affections after death*, made use of this platonic notion, with great beauty and strength of reason.

On surveying the most indifferent works of nature, men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity.

Blessed is he that cometh in the name of the Lord.

Not every one that puts on the appearance of goodness, is good.

And *there appeared to them* Elias with Moses.

Your fathers, where are *they*? and *the prophets*, do *they* live for ever?

At last, after much fatigue, through deep roads and bad weather, we came with no small difficulty to our journey's end.

The praise of judgment, Virgil has justly contested with Homer; but his invention remains yet unrivalled.

Instead of being critics on others, let us employ our criticism on ourselves.

Leaving others to be judged by Him who searcheth the heart, let us implore *his* assistance, for enabling us to act well our own part.

After passion has for a while exercised its tyrannical sway, *its vehemence may by degrees subside.*

This fallacious art, *instead of lengthening* life, debars us from enjoying it.

Indulging ourselves in imaginary, *often deprives us of real* enjoyments.

When reduced to poverty, how will that nobleman be able to conduct himself, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted with a variety of things, *the utility* of which is above a child's comprehension ; but is it necessary, *or even possible, that* a child should learn every thing it behoves a man to know?

When they fall into sudden difficulties, they are less perplexed, *and when they encounter dangers they are less alarmed, than others in the like circumstances.*

For all your actions, *and particularly for the employments of youth,* you must hereafter give an account.

SECTION 4.

See Vol. I. p. 469. Vol. II. p. 234.

CHARITY breathes *habitual kindness towards friends, courtesy towards strangers, long-suffering to enemies.*

Gentleness ought *to form our address, to regulate our speech, and* to diffuse itself over our whole behaviour.

The propensity to look forward into life, is too often *immoderately indulged, and* grossly abused.

The regular tenor of a virtuous and pious life, will prove the best preparation for *old age, for death, and for immortality.*

These rules are intended to teach young persons to write with propriety, *perspicuity, and* elegance.

Sinful pleasures *degrade human honour, and* blast the opening prospects of human felicity.

In this state of mind, *every object appears gloomy, and* every employment of life becomes an oppressive burden.

They will acquire different views, by *entering on a virtuous course of action, and* applying to the honourable discharge of the functions of their station.

By the perpetual course of dissipation, in which sensualists are engaged; *by the excesses which they indulge;* by the riotous revel, and the midnight, or

rather morning hours, to which they prolong their festivity; they debilitate their bodies, *wear out their spirits, and* cut themselves off from the comforts and duties of life.

SECTION 5.

See Vol. I. p. 469. Vol. II. p. 235.

BY what I have already expressed, the reader will perceive the business *upon* which I am to proceed.

May the happy message be applied to us, in all *its* virtue, strength, and comfort!

Generosity is a showy virtue, *of* which many persons are very fond.

These arguments were, without hesitation, and with great eagerness, *embraced.*

It is proper to be long in deliberating; but we should execute *speedily.*

Form your measures with prudence; but *divest yourselves of* anxiety about the issue.

We are struck, we know not how, with the symmetry of any thing we see; and immediately acknowledge the beauty of an object, without inquiring into the *cause of that beauty.*

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees, *as an orator at least,* excelled the other.

Section 6.

See Vol. I. p. 471. Vol. II. p. 236.

Our British gardeners, instead of *following* nature, love to deviate from it as much as possible. Or—*instead of humouring*, &c. *love to thwart it*, &c.

I have observed of late the style of some great ministers, very much to exceed that of any other *writers*.

The old may inform the young; and the young may animate *the old*.

The account is generally balanced; for what we *lose* on the one hand, we gain on the other.

The laughers will be for those who have most wit; the serious, for those who have most reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much *exposed* to flattery on the other. If they receive reproaches which are not due, they likewise receive praises *that are not due*.

He can bribe, but he *cannot seduce*. He can buy, but he *cannot gain*. He can lie, but *he cannot deceive*.

He embraced the cause of liberty faintly, and pursued it *irresolutely;* he grew tired of it, when he had much to hope; and gave it up, when *he had nothing to fear*.

There may remain a suspicion that we overrate the greatness of his genius, in the same manner as *we overrate the greatness of bodies that are* disproportioned and misshapen.

Section 7.

See Vol. I. p. 472. Vol. II. p. 237.

Sobriety of mind suits the present state of man.

As *supporters of unlawful assemblies*, these people were seized and punished.

To use the Divine name *habitually*, and without serious consideration, is highly irreverent.

From the *kindness* with which he was at first received, great hopes of success were entertained.

They conducted themselves *craftily*, and ensnared us before we had time to escape.

To our confined and humble station it belongs not to censure; but to submit, trust, and adore.

The solace of the mind, under all its labours, is hope; and there are few situations which exclude it entirely.

The humiliation of the mighty, and the fall of ambition from its towering height, little concern the bulk of mankind.

Tranquillity, *order*, and magnanimity, *dwell* with the *pious* and resigned man.

Idleness, ease, and *prosperity*, have a natural tendency to generate folly and vice.

By a cheerful, *candid*, and *uniform* temper, he conciliated general favour.

We reached the mansion before noon. It was a strong, *magnificent*, Gothic *edifice*.

I had a long and perilous journey, but a *pleasing* companion, who relieved the fatigue of it.

The speech was introduced by a sensible *exordium*, which made a favourable impression.

The commons made a *warm* remonstrance against *so* arbitrary *a* requisition.

The truly illustrious are they who do not court the praise of the world, but who perform *the actions which deserve it.*

By means of society, our wants are supplied, and our lives are rendered comfortable ; our capacities are enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to them who affect a disrelish of every pleasure, that is not both exquisite and new ; who measure enjoyment, not by their own feelings, but by the standard of fashion ; who think themselves miserable, if others do not admire their state.

By the experience of distress, an arrogant insensibility of temper is most effectually corrected ; as the remembrance of our own sufferings, naturally prompts us to feel for others, when they suffer. But if Providence has been so kind as not to subject us to much of this discipline in our own lot, let us draw improvement from the harder lot of others. Let us sometimes step aside from the smooth and flowery paths, in which we are permitted to walk, in order to view the toilsome march of our fellows through the thorny desert.

As no one is without his failings, *few also are void of amiable qualities.*

Providence delivered them up to themselves, and they *became their own tormentors.*

From disappointments and trials, we learn the insufficiency of temporal things to happiness; and *are taught to seek it in religion and virtue.*

CHAPTER IV.

Corrections of the errors that relate to FIGURES of Speech.

See Vol. I. p. 486. Vol. II. p. 240.

No human happiness is so *pure* as not to contain any alloy.

There is a time when factions, by their vehemence, *confound* and disable one another.

I intend to make use of these words in *my following* speculations. Or—*in the course of my speculations.*

Hope, the *cheering star of life,* darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the *gulf* of his estate.

He was so much skilled in the *exercise* of the oar, that few could equal him.

The death of Cato has, *if I may be allowed to say so,* rendered the senate an orphan.

Let us be *careful to suit our sails to the wind and weather;* and to steer our vessel aright, that we may

avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood and the shame,)
Stemm'd the wild torrent of a barb'rous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;
Clouds that may dim his sublunary day,
But cannot *darken*; even the best must own,
Patience and resignation are the *pillars*
Of human peace on earth.

On the wide sea of letters, 'twas thy boast
To crowd each sail, and touch at ev'ry coast:
From that rich *deep* how often hast thou brought
The pure and precious pearls of splendid thought!
How didst thou triumph on that subject tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong *bark*, in evil hour, to split
Upon the fatal rock of impious wit!

Since the time that reason began to *exert her powers*, thought, during our waking hours, has been active in every breast, without a moment's suspen-

sion or pause. The current of ideas has been always *flowing*. The wheels of the spiritual engine have *circulated* with perpetual motion.

The man who has no rule over his own spirit, possesses no *defence* against *dangers* of any sort. He lies open to every insurrection of ill-humour, and every *invasion* of distress. Whereas he who is employed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of *danger*, he can retreat with *safety*.

Tamerlane the Great, writes to Bajazet, emperor of the Ottomans, in the following terms.—"Where is the monarch who dares resist us? Where is the potentate who does not glory in being numbered among our attendants? As for thee, *ignobly* descended, since *thy* unbounded ambition hath *subverted all thy vain expectations*, it would be proper, that thou shouldst *repress* thy temerity, *repent of thy perfidy, and become just and sincere in all thy transactions. This will secure to thee a safe and quiet retreat; and preserve thee from falling a victim to that vengeance, which thou hast so highly provoked, and so justly deserved.*

It is pleasant to be virtuous and good; because that is to excel many others: it is pleasant to grow better; because that is to excel ourselves: *it is*

pleasant even to mortify and subdue our lusts; because that is victory: it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is empire.

CHAPTER V.

CORRECTIONS OF THE ERRORS IN THE CHAPTER OF PROMISCUOUS EXERCISES.

SECTION 1.

See the EXERCISES, p. 243.

WHAT is human life to all, but a mixture *of some scattered joys and pleasures,* with various cares and troubles?

Favours of every kind are doubled, *when* they are *speedily* conferred.

He that is himself weary, will soon weary the company.

He that will have the kindness of others, must endure their follies.

The first years of man must make provision for the last.

Perpetual *levity* must *end* in ignorance.

In these, and in *similar* cases, we should *generally,* in our alms, suffer no one to be *witness,* but Him who must see every thing.

The neglect of his studies and opportunities of improvement, is the *ground of his being* so badly qualified for the business. Or—*is the reason that he is so badly,* &c.

That Plutarch wrote *the* lives of Demosthenes and Cicero at Chæronea, is clear from his own account.

I wish to cultivate *a further* acquaintance *with you.*

He may make the attempt, but he cannot succeed.

No pains were spared by his tutor, *to improve him* in all useful knowledge.

In no scene of her life was Mary's address more remarkably displayed.

This was the *original* cause of *so* barbarous a practice.

By a variety of false insinuations, he craftily endeavoured to turn the emperor to his purpose.

The beauty *displayed* in the earth, equals the grandeur *conspicuous* in the heavens.

In *the* health and vigour of *the* body, and in the *flourishing* state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally *invisible* to the public eye.

Many associations are *formed* by laws the most arbitrary.

These instances *will,* it is hoped, be sufficient to satisfy every reasonable mind.

By rules *so* general and comprehensive as *these are,* the clearest ideas are conveyed.

He determined not to comply with the proposal, *unless* he should receive a fair compensation.

There can be no doubt that health is preferable to riches.

We believe, said they to their friends, that the perusal of such books has ruined *our* principles. Or—*ruined your principles.*

John's temper greatly indisposed him for *giving* instruction. Or—*for receiving instruction.*

Vegetation is *constantly* advancing, though no eye can trace *its gradations.*

His importunity was the reason of my consenting to the measure.

I conceived a great regard for him, and I could not but mourn for the loss of him. Or—*for the loss he had sustained.*

He was confined in his own house, by the officer who had apprehended him. Or—*He was confined in the house of the officer, by whom he had been apprehended.*

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her *friend's* vindication. Or—*in her own vindication.*

Men who are rich and avaricious, *drown* themselves in a spring which might have *watered* all around them.

I should prefer *his being of* rather slow parts, than *of* a bad disposition.

As soon as Eugenius undertook the care of a parish, it engrossed his attention.

The plan will at once contribute to general convenience, and to the beauty and elegance of the town.

Together with the national debt, the greatest national advantages are transmitted to succeeding generations.

Their intimacy had probably commenced in the happier period of their youth and obscurity.

His subject is precisely of that kind, which *only* a daring imagination could have adopted.

This emperor conjured the senate, that the purity of his reign might not be stained by the blood *of even* a guilty senator.

It is a happy constitution of mind, to be able to view successive objects so steadily, that the *more important* may never prevent us from doing justice to *those which are of less consequence.*

This activity drew *over to Virginia,* great numbers of enterprising *men; who* came either in search of fortune, or of liberty, which was the only compensation for the want of *fortune.*

The erroneous judgment of parents, *respecting* the conduct of schoolmasters, *has paved the way to the ruin of hopeful boys,* and *disturbed* the peace of many an *ingenious* man, who *had* engaged in the care of youth.

SECTION 2.

See the EXERCISES, p. 246.

THE Greek is, *doubtless,* a language much superior, in *richness,* harmony, and variety, to *the* Latin.

Those three great *geniuses* flourished in the same period.

He has made a judicious *adaptation* of the examples to the rule.

This part of knowledge has been always growing, and *it* will *continue to grow,* till the subject be exhausted.

A boy *of* twelve years *of age* may study these lessons. Or—*a boy twelve years old.*

The servant produced from his late master an *unexceptionable* character.

I am surprised that so great a philosopher should spend *his* time in the pursuit of such chimeras.

The ends of a divine, and *those of a* human legislator, are vastly different.

Scarcely had the "Spirit of Laws" made its appearance, *when* it was attacked. Or—*No sooner* —— *than*

His donation was the more acceptable, *because* it was given without solicitation. Or—*as it was given,* &c.

This subject is an unwelcome intruder, affording an uneasy sensation, and *always bringing* with it a mixture of concern and compassion.

He accordingly draws out his forces, and offers battle to Hiero, who immediately *accepts* it.

James *lay* late in bed yesterday; and this morning he *lies* still later.

The reason of this strange proceeding, will be *explained*, when I make my defence.

I have *often* observed him, and *this is his mode* of proceeding: he *first* enjoins silence; and then, &c.

Not having known or considered the subject, he made a crude decision.

All of them were deceived by his fair pretences, and *all of them* lost their property.

It is *more than* a year since I left school.

He was guilty of conduct *so atrocious*, that he was *entirely* deserted by his friends.

No other employment *than that of* a bookseller, suited his taste. Or—*No employment but that of a bookseller*, &c.

By this I am instructed, and *by that* I am honoured.

I pleaded that I was sincere; and, after some time, he assented *to the truth of it; by which* I entirely escaped punishment.

To this I am *the more* disposed, *as* it will serve to illustrate the principles *above* advanced.

From what I have said, you will *readily* perceive the subject *on which* I am to proceed.

These are points too trivial *to be noticed.* They are objects *with which* I am totally unacquainted.

The nearer that men approach *to* each other, the more numerous *are their points* of contact, and the greater *will be* their pleasures or *their* pains.

Thus I have endeavoured *to render* the subject *more intelligible.*

This is the most useful art *which men possess.*

In dividing their subjects, the French writers of sermons study neatness.

There is not *more beauty* in one of them than in another.

SECTION 3.

See the EXERCISES, p. 248.

STUDY to unite *gentleness of manners with firmness of principle,* affable behaviour with untainted integrity.

In that work, we are *frequently* interrupted *by* unnatural thoughts.

If we except one or two expressions, the composition is not *liable* to censure.

To answer his purpose effectually, he *selected* a very moving story.

I am not able to discover whether these points are *in any manner* connected.

These are arguments which cannot be *refuted* by all the cavils of infidelity.

I was much inclined to reply to this matter.

I hope that I *shall* not be troubled in future, on this, or any *similar occasion.*

It is difficult to unite copiousness *with precision.*

Let us consider the proper means to effect our purpose.

We must pay attention to what *precedes*, and *what* immediately follows.

The more this track is pursued, and the more eloquence is studied, the *better* we shall be guarded against a false taste.

True believers of every denomination compose the church of God.

This is the substance of *what* has been said on the subject.

A perfect union of wit and judgment, is one of the rarest things *that occur.*

Praise, like gold and diamonds, *owes its value only to its scarcity.*

Intemperance, *though it may fire the spirits for an hour*, will make life short or *miserable.*

From *the errors of their education*, all their miseries have proceeded.

The disinterestedness of their conduct produced general admiration.

I viewed the habitation of my departed friend.—Venerable shade! I gave thee a tear *then:* accept of one cordial drop that falls to thy memory *now.*

We are here *to-day;* and gone *to-morrow.*

This author is more remarkable for strength of sentiment, than *for harmony of* language.

Many persons are more delighted with correct and elegant language, than with *important sentiments* and *accurate* reasoning.

I feel myself grateful to my friend, for all the instances of kindness, which he has manifested to me. Or—*for all his proofs of kindness.*

It is not from this world that any *ray* of comfort can *proceed,* to cheer the gloom of the last hour.

SECTION 4.

See the EXERCISES, p. 250.

IT is dangerous for *mortal beauty,* or terrestrial virtue, to be examined by *too strong a light.*

Beautiful women *seldom* possess any great acplishments *of mind,* because they, *for the most part,* study behaviour rather than solid excellence.

To fret and repine at every disappointment of our wishes, is to discover the temper of froward children, not of men, far less of Christians.

It is decreed by Providence, *that nothing truly valuable* shall be obtained in our present state, but with difficulty and danger.

Labour necessarily requires pauses of ease and relaxation; and the deliciousness of ease *commonly* makes us unwilling to return to labour.

Nothing *can be great* which is not right; nothing *which reason condemns,* can be suitable to the dignity of the human mind.

In youth, we have warm hopes, which are *soon* blasted by rashness and negligence; and great designs, which are defeated by inexperience.

To the children of idleness, the haunts of dissipation open many a wide and inviting gate, *by night and by day.*

True virtue must form one complete and entire system. All its parts are connected; piety with morality, charity with justice, benevolence with temperance and fortitude.

Dissimulation *degrades* parts and learning; *obscures* the lustre of every accomplishment; and *sinks* us into universal contempt.

Positive as you now are in your opinions, and confident in your assertions, be assured *that* the time approaches, when *both men and things* will appear *to you* in a different light.

In this age of dissipation and luxury, how many avenues are constantly open, that *lead* to the *temple* of folly!

By extravagance and idleness, and *the* vain *ambition* of emulating others in the splendid show of life, many run into *expense beyond* their *fortune.*

Objects are *distinguished* from each other by their qualities: they are *separated* by the distance of time or place.

Clarendon, being a man of extensive *capacity*, stored his mind with a variety of ideas; which circumstance contributed to the successful exertion of his vigorous *abilities*.

Section 5.

See the Exercises, p. 252.

The *highest* degree of reverence should be paid to youth; and nothing indecent should be suffered to approach their eyes or ears.

He who is blessed with a clear conscience, *enjoys*, in the worst conjunctures of human life, *a peace, a dignity, an elevation of mind, peculiar to virtue.*

In a few years, the hand of industry may change the face of a country; *but it often requires as many generations*, to *change* the sentiments and manners of a people.

When the human mind dwells *long and attentively* on any subject, the passions are apt to grow *warm, interested, and enthusiastic; and often force into their service* the understanding which they ought to obey.

Some years *afterwards*, being released from prison, he was, *by reason of his consummate knowledge*

of civil law and military affairs, exalted to the supreme power.

The discontented man *is never found without a great share of malignity.* His spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected.

We cannot doubt *that* all the proceedings of Providence, *when fully understood*, will appear as equitable, as now they seem irregular.

All that great wealth *generally* gives *above* a moderate fortune, is, more room for the freaks of caprice, and *more* privilege for ignorance and vice; *a quicker succession* of flatteries, and a larger circle of voluptuousness.

The miscarriages of the great designs of princes, are recorded in the histories of the world, but are of *small* use to the bulk of mankind, who seem very little interested in *admonitions against errors which they cannot commit.*

Were there any man who could say, *that he had never*, in the course of his life, suffered himself to be transported by passion, *or given* just ground of offence to any one, *such a man might have some plea for impatience*, when he received from others unreasonable treatment.

Christianity will, at some future period, influence the conduct of nations as well as *of* individuals. But this *event, though its greatest, will probably be its latest triumph*; for *it* can be effected *only* through

the medium of private character: and *it will, therefore, be a change* not rapid in its progress, and visible at every step; but gradual *in its advances,* and *perceptible only* when considerable effects have been produced.

The British constitution *stands among the nations of the earth, like an ancient oak in the wood,* which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.

Section 6.

See the Exercises, p. 254.

What an anchor is to a *ship in a dark night, on an unknown coast, and amidst a boisterous ocean,* that is the hope of future happiness to the soul, when *distracted* by the confusions of the world. *In danger, it gives security;* amidst general fluctuation, it *affords one fixed point of rest.*

Our pride and self-conceit *render us quarrelsome and contentious,* by nourishing a weak and childish sensibility to every fancied point of our own honour or interest, while they shut up all regard to the honour or interest of our brethren.

If there be any first principle of wisdom, it is *undoubtedly* this: the distresses that are removable, endeavour to remove; *those which cannot be removed,* bear with as little disquiet as you can: *in*

every situation of life, there are comforts ; *find them out,* and enjoy them.

Instead of aspiring *beyond* your proper level, *bring down* your mind to your state ; lest, *by aiming too high,* you spend your life in a train of fruitless pursuits, and bring yourself *at last* to a state of entire insignificance and contempt.

Often have we seen, that what we considered *at the time,* as a sore disappointment, *has proved, in the issue,* to be a merciful providence; and that, *if what we once eagerly wished for had been obtained,* it would have been so far from making us happy, that it would have produced our ruin.

Can the stream continue to *flow,* when it is *cut off from* the fountain? Can the branch *flourish* when *torn away* from the stock which gave it nourishment? *No more can* dependent spirits be happy, when *deprived of* all union with the Father of spirits, and the fountain of happiness.

Prosperity is redoubled to a good man, *by his generous use of it.* It is reflected back upon him from every one whom he makes happy. *In the intercourse of domestic affection, in the attachment of friends, the gratitude of dependents, the esteem and good-will of all who know him,* he sees blessings multiplied round him on every side.

He that would pass *the latter part of life* with honour and decency, must, *when he is young,* consider, that he shall *one day* be old ; and remember when he is old, *that he once was* young. *In youth,*

he must lay up knowledge for his support, when his powers of acting shall forsake him; *and in age*, forbear to animadvert with rigour, on faults which experience *only* can correct.

Let us consider that youth *is not of* long duration; and that *in maturer age*, when the enchantments of fancy shall cease, and phantoms dance *no more* about us, we shall have no comforts but *the approbation of our own hearts*, the esteem *of wise men*, and the means of doing good. *Let* us live as men *who are some time to grow old;* and to whom *it will be the most dreadful of all evils*, to count their past years only by follies, and to be reminded of their former luxuriance of health, *only* by the maladies which riot has produced.

ALPHABETICAL INDEX

TO

BOTH THE VOLUMES.

ALPHABETICAL INDEX

A.

ABSOLUTE. Case Absolute—Its nature explained, vol. i. 116, 221, 234, 288
It belongs to no verb, expressed or implied, vol. i. 220, 221
How to be parsed, vol. i. 340
How to be pointed, vol. i. 396

ACCENT. Its nature and distinctions, vol. i. 345—351
Accent dignifies syllables; emphasis, words, vol. i. 357
Manner of pronouncing the unaccented vowels, denotes the speaker's education, vol. i. 48
By what marks signified, vol. i. 411, 412

ACCUSATIVE case. The same as the objective, in nouns, vol. i. 84
Generally different in pronouns, vol. i. 95, 96

ADDRESS to young students, on the use and abuse of their literary attainments, vol. i. 539—544

ADJECTIVE. The definition of it, vol. i. 88
It is varied only by degrees of Comparison, vol. i. 88
Whether the positive is a degree of comparison, vol. i. 88
Various modes of forming the degrees of comparison, vol. i. 89
How adjectives become nouns, and nouns adjectives, vol. i. 90, 253, 254

ADJECTIVE. Though the degrees of comparison are indefinite in number, yet language requires but few of them, vol. i. 91
The superlative of Eminence, and the superlative of Comparison distinguished, vol. i. 91, 92
Some qualities do not admit of comparison, vol. i. 93
Every adjective has its substantive, vol. i. 242
Adjectives improperly used as adverbs, vol. i. 249
This impropriety exemplified, vol. ii. 97, 98, 322, 323
Rules for avoiding this impropriety, vol. ii. 163
Adjective pronoun *such* is often misapplied, vol. i. 249
Double comparatives and superlatives improper, vol. i. 250
This point exemplified, vol. ii. 99, 324
Adjectives having a superlative signification, do not admit of comparison, vol. i. 250
This point illustrated, vol. ii. 99, 324
Degrees of it often inaccurately applied, vol. i. 250, 251
This position elucidated, vol. ii. 100, 325
In particular cases, the adjective and noun should not be separated, vol. i. 251
When placed before, when after its noun, vol. i. 251, 252
A plural adjective pronoun will sometimes associate with a singular noun, vol. i. 253
In what cases to be omitted, in what repeated, vol. i. 321
How to be pointed, vol. i. 394

ADJECTIVE pronoun. See *Pronoun.*

ADJUNCTS. Their nature and punctuation, vol. i. 391, 399

ADVANTAGES to be derived from the study of Grammar, vol. i. 11, 12, 420—422, 517, 518, 531

ADVERB. Its nature, origin, and varieties, vol. i. 177—180
The same word occasionally used as an adverb, an adjective, or a substantive, vol. i. 177, 178
See *Words.*
Adverbs of time not superseded by the tenses of verbs—and why, vol. i. 180

Adverbs improperly used as adjectives, vol. i. 249, 250
This point exemplified, vol. ii. 98, 323, 324
Rules to determine when the adverb, and when the adjective, should be used, vol. ii. 163
Its appropriate situation in general, vol. i. 290, 445
The adverb *never* commonly precedes the verb, vol. i. 291
The adverb *where* improperly used for *in which*, vol. i. 292
Adverbs improperly used for substantives, vol. i. 293
When to be omitted, vol. i. 323
How to be pointed, vol. i. 395, 400
See *Negatives.*

AFFIRMATION is not the essence of the verb, vol. i. 109, 110, 115

ALLEGORY. Its nature. Rules for using it properly, vol. i. 495—497

ALPHABET. Nature of a perfect one, vol. i. 30
The English alphabet imperfect, vol. i. 30—32

AMPLIFICATION. The nature and use of this figure, vol. i. 514

AN. When to be used before *h* not silent, vol. i. 67

ANTITHESIS. Its nature and use explained, vol. i. 506—509

APOSTROPHE. The nature and use of this figure, vol. i. 505
See *Characters.*

APPOSITION. Rule respecting the cases of nouns in apposition, vol. i. 259, 260, 269, 270
Nouns in this state how to be pointed, vol. i. 396
See *Nouns.*

ARRANGEMENT. Principle on which the rules of syntax are arranged, vol. i. 217
A skilful arrangement of words and members, promotes perspicuity, vol. i. 238, 251, 252, 290, 291, 446—451
This point amply illustrated, vol. ii. 117, 219, 341, 440

MAHARAJA SERFOJI'S SARA

ARRANGEMENT. It also promotes the strength of a sentence, vol. i. 466—470
This point elucidated, vol. ii. 231—236, 452—456
It conduces to the harmony of language, vol. i. 474—476
This point exemplified, vol. ii. 237—239, 458—460

ARTICLE. Its nature, use, and importance, vol. i. 67—69, 255
The common definition of the article defended, vol. 71—74
The article *a* agrees with nouns in the singular number only: the article *the* with nouns in both numbers, vol. i. 254
Omitting or using the article *a* forms a nice distinction in the sense, vol. i. 256
Examples of this distinction, vol. ii. 102, 326, 327
When to be omitted, when repeated, vol. i. 257, 320, 430
Article *the* used as an epithet of distinction, vol. i. 257, 258
Article *the* is sometimes used instead of the possessive pronoun, vol. i. 257
Its distinguishing effect, vol. i. 258
Particular use of the indefinite article, vol. i. 259
It sometimes governs the participle, vol. i. 285

ARTICULATION. The nature of it explained, vol. i. 26—28, 49—52
Different from the voices of brute animals, vol. i. 27

AUTHORS. Of what sort are they who give the law to language, vol. i. 522—530

AUXILIARY verbs. Their nature, use, and importance, vol. i. 109, 117, 129, 142—147
The same verb is sometimes an auxiliary, sometimes a principal, vol. i. 144
Their form in the Subjunctive Mood, vol. i. 135, 146, 304—310
This form largely exemplified, vol. ii. 127—130, 350—354
Auxiliary and principal constitute but one verb, vol. i. 128, 129, 149, 159, 160
Auxiliary and principal form a compound tense, vol. i. 149
The auxiliaries *should*, *would*, &c. refer occasionally to present, past, and future time, vol. i. 125, 137, 277
The auxiliary *let* governs the objective case, vol. i. 272

AUXILIARY. When to be omitted, or repeated, vol. i. 306
Auxiliary words abound in English, and in other modern tongues, vol. i. 171—176
More numerous than in the languages of Greece and Rome, vol. i. 172
Why they are more numerous, vol. i. 173—176

B.

THE BIBLE. The present translation of it is the best standard of the English language, vol. i. 248, 530

DR. BLAIR's recommendation of the study of grammar and composition, vol. i. 14

BUT and THAN explained at large, vol. i. 316—319

C.

CADENCE. Its nature, and how to be managed, vol. i. 366
The close of a sentence should not be abrupt, or unpleasant, vol. i. 477

CANONS of language explained, vol. i. 533—538

CÆSURA and demi-cæsura. The nature of these poetical pauses explained, vol. i. 379—382

CAPITAL letters. Rules respecting the use of them, vol. i. 414
Mode of exercising the student in them, vol. ii. 181

CASE. Only three in English, vol. i. 83
Mode of forming cases in Latin, not applicable to our language, vol. i. 85
Reasons in support of an objective case attached to English nouns, vol. i. 86, 87, 160

CASE. *What* often represents two cases, vol. i. 233
The verb *to be* has the same case before and after it, vol. i. 269, 270
This rule applies also, if the verb is not expressed, vol. i. 271
Passive verbs of *naming* have the same case before and after them, vol. i. 271
Certain other neuter verbs require the same case before and after them, vol. i. 271
Rules which determine the possessive case, vol. i. 260—266, 288
These rules illustrated, vol. ii. 103—105, 328—330
Rules which determine the objective case, vol. i. 267—272
These rules elucidated, vol. ii. 106—108, 330—333
The same cases of nouns and pronouns are connected by conjunctions, vol. i. 301
This point exemplified, vol. ii. 124, 348, 349
See *Nominative Case. Possessive Case.*

CASE absolute. See *Absolute.*

CHARACTERS. Particular ones used in composition, vol. i. 411—413

CLASSIC tongues, not planned by philosophers, vol. i. 176

CLAUSE of a sentence explained, vol. i. 215

CLEARNESS of a sentence. Rules to promote it, viz.
The proper position of adverbs, vol. i. 445
Examples of this position, vol. ii. 214, 435, 436
The due position of circumstances, vol. i. 446—450
Instances of this position, vol. ii. 215—219, 436—440
The proper disposition of relatives, &c. vol. i. 450
Examples of this disposition, vol. ii. 219—221, 440—442

CLIMAX. The nature of this figure, vol. i. 514

COLON. Directions for using it, vol. i. 403
These directions illustrated by examples, vol. ii. 179, 401, 402

COMMA. Rules for applying it in all its varieties, vol. i. 392—401
These rules exemplified at large, vol. ii. 165—176, 387—398

COMPARATIVE DEGREE. Its objects are in direct opposition, vol. i. 92

COMPARISON. Its nature and rules, as a figure of speech, vol. i. 498—500
Comparative members how to be pointed, vol. i. 396
See *Adjectives.*

CONCORD and government explained, vol. i. 217

CONJUGATION. See *Verb.*

CONJUNCTIONS. Their nature and distinctions, vol. i. 189, 190
Their peculiar use and importance, vol. i. 191—196
They mark the connexions of human thought, vol. i. 191
The best authors of Greece and Rome abound in them, vol. i. 192
The omission of them has often a bad effect on the writer and the reader, vol. i. 193
The copulative and disjunctive conjunctions operate differently on the verb, vol. i. 225—229
This difference elucidated, vol. ii. 82—86, 308—311
Their power in determining the mood of verbs, vol. i. 153, 301
In what cases they influence the form of verbs, and in what cases they do not, vol. i. 303—311
This point amply explained by examples, vol. ii. 126—130, 349—354
Some of them require correspondent conjunctions, vol. i. 312
Numerous instances of this rule, vol. ii. 131, 354
Often used improperly, both singly and in pairs, vol. i. 313
This improper usage exemplified, vol. ii. 132, 355
Different effects of omitting or repeating them, vol. i. 195, 323, 464
The nature and construction of *than* and *but*, explained at large, vol. i. 316—319

CONJUNCTIVE termination. The instances stated, in which it is to be applied to the verb, vol. i. 152, 304—310

Consonant. Its precise nature and divisions, vol. i. 32—34
Distinction between its name and nature, is of great importance, vol. i. 34
How to apply consonants most advantageously, vol. i. 472—475
See *Vowels and Consonants.*

Criticism and Grammar. The province assigned to them, vol. i. 246, 531, 538

Custom, or established usage, the standard of language, vol. i. 246, 520

D.

Dash. In what cases to be applied, vol. i. 406

Declension. The noun and pronoun declined, vol. i. 84, 96
But one declension in English, vol. i. 86
More than one would be useless and improper, vol. i. 86

Derivation. Ways in which words are derived from one another, vol. i. 199—202
Specimen of words derived from the Saxon tongue, vol. i. 202—204
Remarks on the system of Horne Tooke, vol. i. 204
Discussion on the impropriety of remote derivations, vol. i. 205—207
Various sources whence the English language is derived, vol. i. 208—210

Deviations from established terms reprehensible, vol. i. 65, 66, 212

Disposition of words and members. See *Arrangement.*

E.

ELLIPSIS. Its nature and importance, vol. i. 319
It is frequently unnecsssary, vol. i. 320
It is sometimes improper, vol. i. 320
The propriety or impropriety of the Ellipsis, with respect to all the parts of Speech, vol. i. 320—324
Special cases of proper Ellipsis, vol. i. 324, 325
Special cases of improper Ellipsis, vol. i. 325, 326
Propriety or impropriety of Ellipsis exemplified, vol. ii. 134—140, 358—363
In what cases Auxiliaries are to be omitted, or repeated, before the principal verb, vol. i. 322

EMPHASIS. Nature and necessity of it explained, vol. i. 355—363
The great regulator of Quantity—and sometimes of Accent, vol. i. 361, 362
The great rule for managing it, vol. i. 363

ENGLISH language. Its own idiom and principles must be observed, vol. i. 128—130, 154, 159—161
Its advantage in the gender of its nouns, vol. i. 77
And in its articles, vol. i. 68, 255—257
Its principle and canons. See *Use*.

EQUIVALENCE in sense does not imply similarity in grammatical construction, vol. i. 109, 110, 169

ETYMOLOGY, vol. i. 61—213
See *Article, Noun,* and the other parts of Speech.
Etymological and Syntactical parsing, vol. i. 331—344

EXCEPTIONS to the *Second* Rule of Syntax, vol. ii. 322

EXCLAMATION. Rules for applying the point, vol. i. 408
These rules illustrated, vol. ii. 183, 405, 406
A figure of speech, vol. i. 512

EXERCISES. Of great importance to the student, vol. ii. 6, 12
Promiscuous Exercises in Orthography,
vol. ii. 62—76, 287—302
.... in Syntax, vol. ii. 143—163, 367—386
.... in Punctuation,
vol. ii. 185—198, 407—420
.... in Perspicuity,
vol. ii. 243—256, 465—479
Best mode of correcting the errors, vol. ii. 9—12, 42—52, 274
See *Grammatical Exercises.*

F.

FEET. See *Poetical Feet.*

FIGURES of Speech. Their nature and use, and the rules for applying them properly, vol. i. 486—518
These rules elucidated by examples,
vol. ii. 240—242, 461—464
See *Metaphor, Allegory, Comparison,* &c.

FINITE verbs. Their nature as distinguished from verbs in the infinitive mood, vol. i. 215

TO FOUND, by what preposition followed, vol. i. 300

FRENCH idioms. Some of them imitated in English,
vol. i. 238, 257
Some of them to be avoided, vol. i. 256, 268, 292, 429

G.

GENDER. Three methods, in English, of distinguishing the sex, vol. i. 77—79
No common gender in English, vol. i. 79

GENITIVE case. Its meaning, vol. i. 83
The double genitive in what cases allowable, vol. i. 265, 266
See *Possessive Case.*

GRAMMAR. Its utility and importance, vol. i. 11, 12, 420
The philosophy of grammar recommended, vol. i. 9, 14, 420
The grammar of other languages, and the sentiments of various English grammarians, occasionally noticed, vol. i. 9
The grammatical discussions, dispersed through the book, peculiarly useful to students, vol. i. 14
The study of Grammar vindicated, vol. i. 420—422

GRAMMARIAN and critic. Their province and limitations, vol. i. 246, 531, 538

GRAMMATICAL exercises. Their use and importance, vol. ii. 5, 6
Vulgar and glaring errors totally improper for such a work, vol. ii. 7
General directions for using the exercises, vol. ii. 9—12

GRAMMATICAL discussions in this work peculiarly useful to the ingenious student, vol. i. 5, 14

GREEK and Latin. When to be imitated, when to be deviated from, in English construction, vol. i. 86, 129, 130, 154, 159—161

H.

H. Particular attention due to the sound of this letter, vol. i. 31, 40, 67

Harmony of words and members promotes the strength of a sentence, vol. i. 472—485
Rules to promote harmony in words themselves, vol. i. 473
Rules to promote the harmony of words, with respect to one another, vol. i. 474
Rules to promote harmony, with regard to the members of sentences, vol. i. 476
These various rules exemplified, vol. ii. 237—239, 458—460
Sense should not be sacrificed to sound, vol. i. 478
Poetical harmony—its principles, vol. i. 382—384

Hyberbole. This figure explained and exemplified, vol. i. 509

Hyphen. When to be used, and when to be omitted, between two nouns, vol. i. 253
Its general nature and use, vol. i. 411

I.

Idioms of other languages may be adopted: but with proper limitations, vol. i. 129, 154, 161.

Imperative mood. See *Mood.*

Impersonal verbs. See *Verbs.*

Index. This Index calculated for two purposes vol. ii. 4

Infinitive mood. See *Moods.*

INFLECTIONS of language. Theory respecting them, vol. i. 172.

INNOVATIONS in some parts of English grammar are easily made, vol. i. 65, 66, 105, 106

They should be admitted with caution, vol. i. 65, 66, 105, 106, 204—207, 529

Dr. Johnson's opinion of them, vol. i. 66

INSTRUCTION, moral and religious, should be occasionally blended with the elements of learning, vol. i. 15, vol. ii. 8, 275

INTERJECTION. Its nature and extent, vol. i. 64, 197, 198, 330

Cautions respecting its use, vol. i. 198

When to be omitted, or repeated, vol. i. 324, vol. ii. 139, 363

Rules of Syntax respecting it, vol. i. 238, 324, 330

INTERROGATION. What case follows it, vol. i. 240, 241

Sentences containing it parsed, vol. i. 336

Rules for applying the point, vol. i. 407

Sometimes used as a figure of speech, vol. i. 512, 513

INTERROGATIVE. See *Pronoun* and *Subsequent.*

IRONY. The nature and use of this figure, vol. i. 513

IRREGULAR verbs. See *Verb.*

K.

KEY to the Exercises. The use of it to private learners, vol. ii. 273, 274

Advantages of the mode of forming it, vol. ii. 273, 274

How to be consulted, vol. ii. 274

It inculcates important sentiments, as well as grammatical rules, vol. ii. 275

L.

LANGUAGE. Nouns and verbs are its only indispensable requisites, vol. i. 64
Its principle and canons. See *Use.*
See *English language.*

LEARNING. Its elements should be occasionally blended with moral and religious instruction, vol. i. 15, vol. ii. 8, 275
Its happiest application, vol. i. 422, 539—544

LETTERS. See *Vowels and Consonants.*
Several letters in the English alphabet superfluous, vol. i. 32

M.

MEANS. The phrases *this means* and *that means* vindicated, vol. i. 243—247

MELODY, harmony, and expression, with regard to Versification, vol. i. 382—387
As they regard Prose. See *Harmony.*

MEMBER of a sentence distinguished from a Clause, vol. i. 215
Members how to be pointed, vol. i. 396, 398
See *Arrangement* and *Sentences.*

METAPHOR. The nature of it—Rules to be observed in using it, vol. i. 489—495

METONOMY. The nature of this figure of speech, vol. i. 501

MODE of parsing adapted to produce a radical knowledge of the rules, vol. ii. 42—52

MOODS. Their nature and variety explained, vol. i. 112, 113
The extent and limitation of English Moods, vol. i. 118, 154
The Potential mood in English supported, vol. i. 117, 118
The Potential mood furnished with *four* tenses, vol. i. 137
The Potential converted into the Subjunctive, vol. i. 138
The Subjunctive mood when, and how, varied in its form from the Indicative, vol. i. 135, 136, 146, 153, 310
The existence of a Subjunctive mood, in English, proved, vol. i. 153, 154, 310
Various opinions of grammarians, respecting the existence, nature, and extent, of the English Subjunctive mood, vol. i. 310, 311
In what cases conjunctions require the Subjunctive mood, vol. i. 303—308
When contingency and futurity concur, the termination of the verb is varied, vol. i. 305—310
These two points largely exemplified, vol. ii. 126—130, 349—354
Indicative mood different from the Potential, vol. i. 117, 118
Indicative different from the Subjunctive, vol. i. 117, 136, 153
Infinitive mood. Its great simplicity, vol. i. 113, 115
How the infinitive is governed and applied, vol. i. 272—274
The sign *to* is often misapplied, vol. i. 273
When the *present*, and when the *perfect*, of the Infinitive is to be used, vol. i. 277—284
This point elucidated by examples, vol. ii. 111—113, 334—337
The Infinitive mood further explained, vol. i. 273
The Infinitive mood often made absolute, vol. i. 274
How it is to be pointed, vol. i. 380
Imperative mood, variously applied, vol. i. 112, 133, 216
Extent of the Imperative, strictly considered, vol. i. 133, 343
A verb in this mood, is not affirmative, vol. i. 109, 110
The same moods connected by conjunctions, vol. i. 301, 302
This connexion exemplified, vol. ii. 124, 125, 348, 349

MOVEMENT and measure, how distinguished, vol. i. 379

MULTITUDE. Nouns of this kind operate variously on the verb, vol. i. 230
Erroneous opinion respecting them, vol. i. 231

MUST and ought. These verbs shown to have both a present and past signification, vol. i. 169, 170

N.

NATIONS. Different nations have used various contrivances to mark the moods, tenses, and cases, vol. i. 85, 154, 159, 160, 171

NATIONAL USE, what it is vol. i. 524

NEGATIVES. Two, in English, form an affirmative, vol. i. 293
Two of them are often used instead of one, vol. i. 293, 294
This point elucidated, vol. ii. 119, 343

NEUTER pronoun *it*, very variously applied, vol. i. 238, 239

NEUTER verb. See *Verb*.

NOMINATIVE case. Its nature explained, vol. i. 83
It follows the verb, in interrogative and imperative sentences, vol. i. 216
It agrees with the verb, in number and person, vol. i. 218
This point variously exemplified, vol. ii. 77—79, 303—305
The Infinitive mood, or part of a sentence, is often the nominative case to a verb, vol. i. 218

NOMINATIVE case. Every verb has a nominative case, except, &c. vol. i. 219
Every nominative belongs to some verb, except, &c. vol. i. 220
These three rules elucidated by examples, vol. ii. 80—82, 306—308

NOMINATIVE case. In certain circumstances, a verb between two nouns, may have either for its nominative, vol. i. 220, 221
It may also have either of two clauses for its nominative, vol. i. 221
A nominative before a participle, &c. forms the case absolute, vol. i. 221
The nominative is commonly placed *before* the verb—in what cases, *after* it, vol. i. 221, 222
In the construction of the phrases *as follows, as appears,* grammarians are divided, vol. i. 222—224
A plural verb improperly applied in certain constructions, vol. i. 224, 225
A singular verb improper in other constructions, vol. i. 226
The nominative to the verb is sometimes not easily ascertained, vol. i. 227, 228
Various examples of this position, vol. ii. 84, 309, 310
In what instance the relative is the nominative to the verb, vol. i. 239
When there are two nominatives of different persons, to which should the verb apply, vol. i. 241, 242
Rules for pointing the nominative, vol. i. 392, 399
See *Case.*

NOUNS. Their nature and divisions, vol. i. 75
Three modes of distinguishing their gender, vol. i. 77—79
But few in English, with variable terminations, vol. i. 79
The number of nouns how formed, vol. i. 80—83
English nouns have but three cases, vol. i. 84—87
Two successive nouns in the possessive case to be avoided, vol. i. 87
Nouns are often formed by participles, vol. i. 116
They are often derived from verbs and adjectives, vol. i. 201
Singular nouns joined by a copulative, require their verbs, &c. to be in the plural number, vol. i. 225
This required even when the nouns are nearly related, vol. i. 226
These two rules elucidated, vol. ii. 82, 83, 308, 309

NOUNS. Cases of difficulty stated, and resolved, vol. i. 227, 228
These cases further illustrated, vol. ii. 84, 309, 310
When the nouns are of different persons, which is to be preferred, vol. i. 228
Singular nouns connected by a disjunctive, require the verb, &c. to be in the singular number, vol. i. 229
This rule variously exemplified, vol. ii. 85, 310, 311
When the disjunctive noun and pronoun are of different persons, the verb agrees with the nearer, vol. i. 229
A disjunctive between a singular and a plural noun, requires the verb to be plural, vol. i. 229
Nouns of multitude sometimes require a singular verb, sometimes a plural one, vol. i. 230, 232
This point exemplified, vol. ii. 87, 312
Erroneous opinion respecting nouns of multitude, vol. i. 231
One noun governs another in the possessive case, vol. i. 259
If the nouns signify the same thing, there is no variation of case, vol. i. 259
The nouns are then *in apposition*, vol. i. 260
This construction changed by a relative and verb, vol. i. 260
Rules for applying, or omitting, the sign of the possessive case, vol. i. 261—266
These rules elucidated by examples, vol. ii. 103—105, 327—330
The preposition *of* is frequently preferred to the sign of the possessive case, vol. i. 264, 265
A noun may be formed by the article and participle, and by the pronoun and participle, vol. i. 285—287
This point largely exemplified, vol. ii. 113—115, 337—339
In what cases the noun is omitted, in what repeated, vol. i. 320
How to be pointed, vol. i. 393, 396, 397
See *Case*. *Declension*.

NUMBER. The nature of it shown, vol. i. 80
How the plural number of nouns is formed, vol. i. 80—83
Applicable to nouns, pronouns, and verbs, vol. i. 80, 94, 95, 111

O.

Objections to this system of grammar, obviated, vol. i. 17
Objections to the study of Grammar answered, vol. i. 420—422, 531

Objective case. Part of a sentence may be termed an objective phrase, vol. i. 268
See *Case.*

Obscurity. It arises from a wrong choice of words, vol. i. 430—437
And from a wrong arrangement of them, vol. i. 445—451
Three chief causes of writing obscurely, vol. i. 434—435

Opposition. Words opposed how to be pointed, vol. i. 397
Sentiments opposed how to be expressed, vol. i. 471

Order of words and members. See *Arrangement.*

Orthography, vol. i. 26—59
Far from being uniform, in English, vol. i. 44
Rules for forming primitive and derivative words, vol. i. 55—58

Orthography. The orthography of Dr. Johnson not to be altered on slight grounds, vol. i. 58, 59
Orthography not to be regulated by pronunciation, vol. i. 59
See *Alphabet, Syllables, Vowels,* and *Consonants,* &c.

P.

Paragraphs. Rules for dividing a work into paragraphs, vol. i. 416—419

Parenthesis. In what cases it is proper, in what improper, vol. i. 409
The point to be placed within the marks, vol. i. 410

PARSING. Its nature and use, vol. i. 331
Etymological parsing, vol. i. 331—333, vol. ii. 14—25
Syntactical parsing, vol. i. 334—344, vol. ii. 28—52
Etymological parsing table, vol. ii. 13
Syntactical parsing table, vol. ii. 26, 27
Mode of parsing sentences *verbally*, vol. ii. 42—52

PARTICIPLE. Its nature and properties explained, vol i. 113—115
Perfect and passive participle distinguished, vol. i. 114
It is not a distinct part of speech, vol. i. 152
Its use in conjugating both the active and passive verbs, vol. i. 151, 155, 158
The participle and its adjuncts form a *substantive phrase*, vol. i. 287, 343
The participle has the same government as its verb, vol. i. 285
It becomes a substantive by means of the article, vol. i. 285
And also by means of the pronoun, vol. i. 286
Numerous examples of these two rules, vol. ii. 114, 337—339
The perfect participle and imperfect tense not to be confounded, vol. i. 287
The participle often appears independent of any noun or pronoun, vol. i. 288
The participle with its dependences, how to be pointed, vol. i. 394, 395
Reasons for assigning it a distinct place in Syntax, vol. i. 285

PARTICLE *as*, is not always equivalent to the pronoun *it*, or *that*, or *which*, vol. i. 314

PARTS of speech. Variously enumerated by grammarians, vol. i. 64
The same word forms different parts of speech. See *Words*.

PAUSES. Their nature, kinds, and uses, vol. i. 364, 366
Rules for applying them properly, vol. i. 366
The closing and suspending pauses distinguished, vol. i. 366
Poetical pauses of two sorts, vol. i. 379—382

PERIOD. Directions for using it, vol. i. 405
These directions exemplified, vol. ii. 181, 182, 403—404

PERSONIFICATION. Its nature and use, vol. i. 502—505

PERSONS. Applicable to nouns, pronouns, and verbs, vol. i. 75, 94, 95, 111
Three necessary in each number, vol. i. 94, 111
The second takes places of the third, and the first of both, vol. i. 228
The second person is the object of the Imperative, vol. i. 133
The nominative and verb agree in person, vol. i. 218
How to avoid the confusion of persons, vol. i. 229
Relative and antecedent are of the same person, vol. i. 232
The person is variable when the relative is preceded by two nominatives of different persons, vol. i. 241
Persons of the verb when to be varied, when not, vol. i. 153, 303—311
This point amply illustrated, vol. ii. 127—130, 350—354

PERSPICUITY and accuracy: Rules to promote them, vol. i. 425—538
See *Purity, Propriety, Precision, Clearness, Unity,* and *Strength.*

PHRASE. Its nature, vol. i. 216, 391
How to be pointed, vol. i. 392, 393
Diversity of opinion respecting the phrase "as follows," vol. i. 222—224
The phrase, "if he desire it," is properly arranged under the present tense, vol. i. 311
The phrase, "every leaf and every twig," requires a singular verb, vol. ii. p. 322, the Note.
The phrase, "*averse to*," is more correct than *averse from*, vol. i. 296

POETICAL feet. Why called *Feet*, vol. i. 370
Formed, in English, by accented and unaccented syllables, vol. i. 371

MAHARAJA SERFOGI'S SARASWATI

POETICAL feet. Their kinds, divisions, and subdivisions, vol. i. 371—379
Poetical harmony. See *Harmony* and *Melody*.
Poetical pauses. See *Pauses*.

POSITION of words. Great importance of the situation, in which words are placed in a sentence, vol. i. 474—476
The place of adverbs, relatives, and circumstances, necessary to the clearness of a sentence, vol. i. 445—451
Numerous examples explaining this rule, vol. ii. 214—221, 435—442
See *Arrangement*.

POSSESSIVE case. The sign of it when and where to be applied, vol. i. 261—264
In what instances, both the sign and the preposition *of* are to be used, vol. i. 265—266
This case is sometimes governed by the clause of a sentence, vol. i. 266, 288
His, hers, ours, &c. proved to be possessives, vol. i. 96, 97

POTENTIAL mood. See *Mood*.

PRECISION of language. In what it consists, vol. i. 438
Three faults opposed to precision, vol. i. 438
Words termed *synonymous* are the great source of a loose style, vol. i. 440—442
Precision of language exemplified, vol. ii. 212, 434

PREPOSITIONS. Their nature and office, vol. i. 181
They often give verbs a new meaning, vol. i. 181
Certain syllables improperly termed inseparable prepositions, vol. i. 182
The peculiar use of prepositions shown, vol. i. 182, 183
Variety of meanings attached to the preposition *for*, vol. i. 184, 185
Prepositions derived from the Latin and Greek, vol. i. 186—188
Prepositions are often properly omitted, vol. i. 294, 323
They are not, in general, to be separated from the relative, or the noun, vol. i. 294, 295

Prepositions. They govern the objective case, vol. i. 294
This point elucidated, vol. ii. 120, 344
Different relations require different prepositions, though connected by the same verb, vol. i. 295
Averse to is more correct than *averse from*, vol. i. 296
A copious list of errors in applying the different prepositions, vol. i. 297—300
The correct use of the prepositions exemplified, vol. ii. 121—123, 345—347
What prepositions are proper before nouns of place, vol. i. 300
When the preposition is to be omitted, vol. i. 323
How to be pointed, vol. i. 397

Present Time considerably extended, vol. i. 120

Present Use, what it is, vol. i. 526

Pronoun. Its general nature and use, vol. i. 94
It sometimes represents an adjective, sometimes a phrase or sentence, vol. i. 94
Three kinds of pronouns, vol. i. 94
Three persons to each number of the pronoun, vol. i. 94, 95
Why the third person only is marked by gender, vol. i. 95
The *Personal* pronouns how declined, vol. i. 96
The *Relative* pronoun and its varieties explained, vol. i. 97—100
The Relative and Interrogative not distinct species, vol. i. 100
The *Adjective* pronoun and its four subdivisions explained, vol. i. 100—104
Various opinions, respecting the Adjective pronouns, and the articles, vol. i. 104, 105
Pronouns agree with their antecedents, in gender and number, vol. i. 232
The pronoun *what* often represents two cases, vol. i. 233
Relatives, though in the objective case, are placed *before* the verb, vol. i. 233, 267
Personal pronouns are unnecessary, when the noun itself is expressed, vol. i. 234

PRONOUN. The pronoun *that* is frequently applied to persons as well as to things, vol. i. 235
This is sometimes indispensable, vol. i. 235
The pronouns *whichsoever*, &c. may be elegantly divided, vol. i. 235
The objective case of the personal pronouns, is improperly used instead of *these* and *those*, vol. i. 236
What is improperly used for *that*, vol. i. 236
The pronoun *who* is often misapplied for *which*, vol. i. 236
The relative *who* not applicable to little children, vol. i. 237
When the name of a person is used, merely as a name, *which* should be used instead of *who*, vol. i. 237
The relative often attended with ambiguity, vol. i. 238, 450, 451
The preceding rules illustrated by examples, vol. ii. 88—92, 313—317
It is and *it was*, are often used in a plural construction, vol. i. 238
What case of the pronoun does the Interjection require, vol. i. 238
The neuter pronoun *it* often refers to the masculine, and the feminine gender, vol. i. 238, 239
The pronoun *it* has various applications, vol. i. 239
The relative is sometimes the nominative to the verb, vol. i. 239
In what cases it has a different construction, vol. i. 239
When the pronoun is interrogative, what case follows it, vol. i. 240
This point further explained by examples, vol. ii. 93, 318
The relative may agree with either of two nominatives of different persons, vol. i. 241
Instances of this agreement, vol. ii. 94, 319
Adjective pronouns agree in number with their nouns, vol. i. 242
This means, *that means*, are correct phrases, vol. i. 243—247
That, refers to the former, *this* to the latter, vol. i. 247
Each, *every*, *either*, refer to the singular number, vol. i. 248
This rule exemplified, vol. ii. 51, 96, 97, 321, 322
The copulative *and* makes no difference, with regard to this rule, vol. ii. p. 322, the Note.
In what cases the pronoun should be omitted; in what cases repeated, vol. i. 321
How to be pointed, vol. i. 3[illegible]

PRONUNCIATION. What is its standard, vol. i. 523

PROPRIETY of language. Rules to promote it, viz.
Low expressions to be avoided, vol. i. 429
Words that are wanting, to be supplied, vol. i. 430
The same word not to be used in different senses, vol. i. 430
The improper use of technical terms, to be avoided, vol. i. 431
Ambiguous words not to be used, vol. i. 431, 432
Unintelligible expressions to be avoided, vol. i. 432—435
All words that are not fully adapted to the meaning, to be rejected, vol. i. 436
These rules illustrated by examples, vol. ii. 202—211, 424—433

PROSE and verse distinguished, vol. i. 380

PROSODY, vol. i. 345—387
See *Accent, Quantity, Emphasis, Pauses, Tones, Feet,* and *Melody.*

PUNCTUATION, vol. i. 389—413
It is a modern art, vol. i. 389
The doctrine of it necessarily imperfect, vol. i. 390
Varied according to the length and proportion of the clauses, vol. i. 391, 401
It may be considered as either long or short, vol. i. 391
Properly treated as a distinct article, vol. i. 389
See *Comma, Semicolon, Colon,* and *Period.*
See also *Characters.*

PURITY of style. Rules for promoting it, vol. i. 428
These rules amply exemplified, vol. ii. 199—201, 421—423

Q.

QUANTITY. Its nature and variations, vol. i. 351
General Rules for determining the quantity of vowels, vol. i. 352, 353
Long vowels have degrees in their length, vol. i. 353—355
For the variety of quantity in each of the vowels, see vol. i. 36, &c.

R.

Relation. Things related in point of time, should have a correspondent expression, vol. i. 274—284
This position amply exemplified, vol. ii. 110—113, 334—337
In relating particular declarations of others, what tense should be used, vol. i. 283, 284

Relatives. See *Pronouns.*

Repetition of words, when proper, when improper, see *Ellipsis*, and vol. ii. 134—140, 358—363
Reputable Use, what it is, vol. i. 521

Rhyme. Its definition, vol. i. 370

S.

Semicolon. Rules for applying it, vol. i. 402
These rules elucidated by examples, vol. ii. 177, 178, 399, 400

Sentences. They are of various kinds, vol. i. 215, 216, 391
Long and short should be duly blended, vol. i. 443, 444
Their members should be proportionably arranged, vol. i. 476—478
Part of a sentence may be the antecedent to a pronoun, vol. i. 94, 325
It may be the nominative to a verb, vol. i. 218, 221
It may be in the objective case, vol. i. 268, 287
It may have a noun in apposition to it, vol. i. 260
Erroneous sentences, how verbally corrected, vol. ii. 42—52
See *Member* and *Clause.*

Shall and will. Their peculiar application, vol. i. 134, 135, 145, 146
Simile. Its nature and use—Directions for using it most advantageously, vol. i. 498—500

SIMPLE and compound tenses how formed, vol. i. 149

SKETCH of the progress of the English language, vol. i. 208—210

SOUND of the letters. See *Vowels* and *Consonants.*

SOUND of words represents three classes of objects, vol. i. 180—185

SPEECH implies thought, consciousness, &c. vol. i. 26—28
In what manner it is formed, vol. i. 49—52
See *Parts of Speech.*

SPELLING. Fruitless attempts to alter it, vol. i. 59
See *Words.*

STANDARD of propriety. What forms it in language, vol. i. 245, 246, 520

STRENGTH of a sentence. Rules to promote it, viz.
All redundant expressions to be pruned, vol. i. 459—462
The use of copulatives, relatives, &c. to be attended to, vol. i. 463—466
The capital words to be judiciously disposed, vol. i. 466—468
A weaker assertion not to be followed by a stronger one, vol. i. 469
An adverb, a preposition, &c. should not conclude the sentence, vol. i. 469
Where there is resemblance, or contrast, the language should be correspondent, vol. i. 471
The harmony of the words and members must be regarded, vol. i. 472—485
These seven rules copiously exemplified, vol. ii. 226—239, 447—460

SUBJUNCTIVE mood. Its true nature and extent in English. See *Mood:* and also vol. i. pages 136, 152—154

SUBORDINATE rules of the Grammar, Exercises, and Key, numbered to denote their correspondence, vol. i. 218, vol. ii. 80

SUBSEQUENT to the interrogative. In what cases this term is proper, vol. i. 98, 100, 241

SUBSTANTIVE phrase. See *Participle.*

SYLLABLES. General rules for dividing words into syllables, vol. i. 53, 54
Degrees in the length of long syllables, vol. i. 353—355
Words with a mixture of long and short syllables, are the most melodious, vol. i. 473

SYNECDOCHE. The nature of this figure, vol. i. 501

SYNONYMOUS words. Injudicious use of words termed synonymous, is the great source of a loose style, vol. i. 440—442
Few, if any, words are perfectly synonymous, vol. i. 441, 442

SYNTAX, vol. i. 215—344
See its rules under the *Article*, the *Noun*, and the other parts of speech.
Principle on which the rules of syntax are arranged, vol. i. 217
Its most comprehensive rule, vol. i. 326
This rule exemplified, vol. ii. 140—142, 363—366

T.

TENSES. Six tenses belong to the English verb, vol. i. 128, 129
Their nature and distinctions explained at large, vol. i. 119—124
They are definite or indefinite, perfect or imperfect, vol. i. 125, 126
Their definite and indefinite nature explained at large, vol. i. 126—128
They are composed of the principal verb and its auxiliaries; and these parts constitute one verb, vol. i. 128—130, 153, 154, 159—161
The present names of the tenses justifiable, vol. i. 65, 66, 121—124, 132
The perfect tense often denotes a future action, vol. i. 123
How far the tenses of the Indicative and Subjunctive moods vary in their form, vol. i. 135, 136, 153, 303—311
This point largely exemplified, vol. ii. 126—130, 349—354
The tenses of verbs should exactly correspond with relative actions and events, vol. i. 274

TENSES. When the *present*, and when the *perfect*, of the infinitive, should be used, vol. i. 277—284
Examples to illustrate this point, vol. ii. 111—113, 335—337
The same tenses are connected by conjunctions, vol. i. 301, 302

TERMINATION of a verb is altered, when contingency and futurity concur, vol. i. 305—308
This point elucidated, vol. ii. 127—130, 349—354

TERMS used to designate the three past tenses, supported, vol. i. 121—124, 132
Established terms and arrangements, not to be rejected, vol. i. 65, 105, 130, 131, 133
New terms and phrases to be admitted with caution, vol. i. 207, 529

THAN and *but* explained at large, vol. i. 316—319

THAT, as a relative, often useful, sometimes indispensable, vol. i. 235

THEORY respecting the inflections of language, vol. i. 172

TIME. Present time admits of considerable extension, vol. i. 120
See *Relation and Tenses*.

TONES. Their nature and use, vol. i. 367
In what respect different from Emphasis, vol. i. 351, 367
Rules and limitations respecting them, vol. i. 368, 369

U.

U. *A*, instead of *an*, is to be used before words beginning with the long *u*, vol. i. 46, 67

UNITY of a sentence. Rules to promote it, viz.
The scene to be changed as little as possible, vol. i. 452
Things but slightly connected should not be crowded into one sentence, vol. i. 453—457
Every unnecessary parenthesis to be avoided, vol. i. 457
These three rules further explained by examples, vol. ii. 222—225, 443—446

Use. Reputable, national, and present use, decides the propriety of language, vol. i. 519
Good use not always uniform in her decisions, vol. i. 532
All that is favoured by good use, is not proper to be retained, vol. i. 535

V.

Variation. What degree of it constitutes a distinct mood of the verb, vol. i. 153, 154
When proper in the auxiliaries of the verb, vol. i. 305—311

Verb. How divided.—The division justified, vol. i. 107, 108
Distinction between active and neuter verbs, vol. i. 107, 108
The true nature of the English verb explained and vindicated, vol. i. 109, 110, 159—161
The terminations of the English verb, though few, are sufficient for every purpose, vol. i. 111
Conjugation explained, vol. i. 131
The advantage to the student of conjugating the verb in all its tenses, vol. i. 136
The peculiar uses of conjugating the active verb with the present participle and verb *to be*, vol. i. 151, 152
Mode of conjugating a passive verb, vol. i. 155
Observations on passive verbs, vol. i. 159—161
The conjugation of an English verb at large, is a regular and beautiful exhibition, vol. i. 160
A comprehensive list of irregular verbs, vol. i. 162—168
Particular contractions and obsolete words to be avoided, vol. i. 168
When the regular or the irregular verb is to be preferred, vol. i. 168
Defective verbs. Their nature.—A list of them, vol. i. 168
But one conjugation of English verbs, and why, vol. i. 171
Impersonal verbs. None in the language, vol. i. 170
Reasons alleged to support them, vol. i. 170
Advantages and disadvantages of the mode of conjugating the English verb, vol. i. 171, 172

Verb. The phrases *as follows, as appears,* are variously construed, vol. i. 222—224

A plural verb improperly applied in certain constructions, vol. i. 224, 225

Peculiar cases of difficulty in determining whether the verb is to be in the singular, or the plural number, vol. i. 227, 228

These cases stated more at large, vol. ii. 84, 309, 310

Active verbs govern the objective case, vol. i. 267

This rule exemplified, vol. ii. 106, 330, 331

Neuter verbs govern no case, vol. i. 267

In what instances neuter verbs may be transitive, vol. i. 268

Irregular practice of writers, in using certain neuter verbs as if they were active, vol. i. 268

Active verbs sometimes improperly made neuter, vol. i. 268

The neuter verb is generally varied like the active, but sometimes it admits the passive form, vol. i. 158, 269

The verb *to be* is a conductor of Cases, vol. i. 269

Other neuter verbs are conductors of Cases, vol. i. 271

Various examples of this rule, vol. ii. 108, 332, 333

Passive verbs of naming, their construction, vol. i. 271

One verb governs another in the Infinitive, vol. i. 272

The Infinitive is often improperly used, vol. i. 277

Rules for ascertaining the proper use of the Infinitive, with a variety of examples, vol. i. 277—284

The verb *to found,* by what preposition followed, vol. i. 300

In what cases the form of the verb is influenced by a conjunction; in what cases it is not, vol. i. 303—311

When the verb should be omitted, when repeated, vol. i. 322

How it should be pointed, vol. i. 394, 399, 400

See Mood, Tense, Number, Person, Participle, Auxiliary, and *Nominative case.*

Verbal corrections of erroneous sentences recommended, vol. ii. 42—52

Verse. Distinction between verse and prose, vol. i. 380

Trochaic, Iambic, and other verses explained, vol. i. 371, 372

Their different effects exhibited, vol. i. 372—379

VERSIFICATION. Its constituents and rules, vol. i. 370—387

VISION. This figure explained, vol. i. 511

VOICES of brute animals different, in three respects, from human speech, vol. i. 27

VOWELS and Consonants. A minute scale of them, vol. i. 30, 31
Their peculiar and various sounds explained and exemplified, vol. i. 36—52
Importance of being able to pronounce them accurately, vol. i. 32, 51
Vowels give softness, consonants strength, to words, vol. i. 473
See *Consonant*.

W.

W, shown to be sometimes a vowel, sometimes a consonant, vol. i. 33, 46

WORDS. Number of them in the English language, vol. i. 211
The same word often forms different parts of speech, vol. i. 99, 177, 184, 189
This point exemplified, vol. ii. 27, 28
Rules for spelling them, vol. i. 55—59
The variety of words, vol. i. 211
Their extensive signification, vol. i. 211, 212
They are arbitrary signs of ideas, vol. i. 212
The customary sense of them should be observed, vol. i. 212
How to be altered and improved, vol. i. 213
The choice of words with respect to their sound and harmony, vol. i. 472—476
The sound of words adapted to their sense, vol. i. 478—485
Three capital faults in using them, vol. i. 438
Redundant words and members to be pruned, vol. i. 459—462
The little words *but, and, or, then,* &c. are frequently of the greatest importance, vol. i. 463—466
This point elucidated, vol. ii. 229, 230, 450—451

WORDS. The chief word or words of a sentence, how to be placed, vol. i. 466—468
This direction exemplified, vol. ii. 231—233, 452—454
Words and phrases related in point of time, vol. i. 274—284
This relation further explained, vol. ii. 110—113, 334—337

WRITING unintelligibly. The principal causes of it enumerated, vol. i. 434, 435

X.

X. This letter does not represent a simple sound, vol. i. 32
It has three distinct sounds, vol. i. 47
It is a semi-vowel, vol. i. 34

Y.

Y, in some situations, is a vowel, in others a consonant, vol. i. 33, 47
It represents a simple sound, vol. i. 31, 48

Z.

Z, is a semi-vowel, vol. i. 34
It has the flat sound of *s*, vol. i. 48

THE END.

Recommendations of this Work.

"We have had no grammarian, within the compass of our critical career, who has employed so much labour and judgment upon our native language, as the author of these volumes.—We are of opinion, that this edition of Mr. Murray's works on English Grammar, deserves a place in Libraries, and will not fail to obtain it." *British Critic, November,* 1809.

"We have read this work with sufficient care, to be able to pronounce upon it, as a work of great correctness and perfection.—The parts which we would select as deserving of peculiar praise, and as calculated to afford most satisfaction to the person who reads the Grammar in more advanced life, for the purpose of recovering and re-impressing what he learned in his youth, are, that on Syntax, and the Appendix to the first volume, 'containing Rules and Observations for assisting young persons to write with perspicuity and accuracy, &c.' There is considerable acuteness displayed under both these important heads.—The large number of examples in this work is of great importance, not only as illustrating the several rules which the author lays down, but as putting a reader, even of inferior ability, into a capacity of judging for himself how far the rules themselves are just.—We cannot dismiss these volumes without observing, that as they are intended for the higher classes of readers, they will be found particularly serviceable to instructers, to young persons who have left school, and to foreigners." *Christian Observer, November,* 1809.

"Mr. Murray's English Grammar and Exercises have long maintained their reputation, as the works best adapted for the initiation of students in the principles of the English language. They are now united in an improved edition; printed with a larger letter, and on a finer paper, in a form suited to the Library. The additions, it is stated, occupy more than *ninety pages* of the first volume; and are interspersed throughout the book. The whole well deserves the careful perusal of every student of our language; containing a copious and skilful analysis of its principles, and many just and acute remarks on the peculiarities of its idiom and construction." *Annual Review,* 1808.

Recommendations of the Author's Duodecimo Grammar, Exercises, *and* Key.

"Mr. Murray's Grammar, Exercises, and Key to the Exercises, form altogether, by far, the most complete and judicious analysis of the English language, that has hitherto been published. The rules for composition are excellent; the examples are selected with taste and judgment; and the execution of the whole displays an unusual degree of critical acuteness and sagacity." *Annual Review*, 1802.

"Mr. Murray's English Grammar, English Exercises, and Abridgment of the English Grammar, claim our attention, on account of their being composed on the principle we have so frequently recommended, of combining religious and moral improvement with the elements of scientific knowledge. But as it is not a part of our plan, to enter into a particular examination of works of this nature, we shall only say, that they have long been in high estimation."

"The late learned Dr. Blair gave his opinion of them in the following terms:—'The Grammar, with the Exercises and the Key in a separate 'volume, I esteem as a most excellent performance. I think it superior to any 'work of that nature we have yet had; and am persuaded that it is, by much, 'the best Grammar of the English language extant. Most useful these books 'must certainly be to all who are applying themselves to the arts of composi-'tion.'" *Guardian of Education, July*, 1803.

"This Grammar is a publication of much merit, and fully answers the professions in the title. The *Appendix* contains some of the best rules for writing elegantly, and with propriety, that we recollect to have seen."

Monthly Review, July, 1796.

"We have been much pleased with the perusal of Mr. Murray's "English Exercises." They occupy with distinguished excellence, a most important place in the science of the English language; and, as such, we can warmly recommend them to the teachers of schools, as well as to all those who are desirous of attaining correctness and precision in their native tongue."

Monthly Review, July, 1797.

"This book (English Exercises) has been accidentally mislaid: but we willingly repeat the praise we formerly gave the author for his English Grammar. There is great judgment shown in these Exercises; and, what is no common merit, the greatest perspicuity in the adaptation of the examples to the several rules." *British Critic, November*, 1798.

"These Exercises are in general well calculated to promote the purpose of information, not only with regard to orthography and punctuation, but also in point of phraseology, syntax, and precise perspicuity of composition."

Critical Review, October, 1797.

"The very general approbation, which this Grammar has received from the public, is sufficiently indicative of its merits: and we have much pleasure in confirming the decision of the public, respecting its superiority over all other English Grammars. We request the author to continue his exertions for the instruction of the rising generation."

Critical Review, June, 1807.

"The materials of this Grammar have been carefully and judiciously selected; its arrangement is distinct, and well adapted to the purpose of instruction; and its expression is simple, perspicuous, and accurate. The *Appendix* contains a great variety of useful instructions on purity, propriety, precision, perspicuity, strength, and elegance of language."

Analytical Review, June, 1796.

" The examples contained in these Exercises, are selected with great judgment; and are very happily adapted to the purpose of correcting *common* errors in writing and speaking. They afford the learner a large field of employment, which, carefully gone through, either in writing or orally, will not fail to produce a habit of attention to accuracy.—With respect to the matter, as well as the language, of these examples, we are much pleased with the author's choice: both vulgarity and peculiarity of sentiment, are judiciously avoided."

Analytical Review, September, 1797.

" The principle upon which all the publications of Mr. Murray, for the instruction of the rising generation, are founded, is such as gives him an unquestionable claim to public protection. The man who blends religion and morals with the elements of scientific knowledge, renders an eminent service to society: and where ability of execution is added to excellence of design, as in the present case, the claim becomes irresistible."

Anti-jacobin Review, January, 1804.

" Mr. Murray's Grammar, as well as his other publications, has received the uniform approbation of literary characters and journalists. We do not hesitate warmly to recommend them to the instructers of youth in every part of the United States, as eminently conducive to pure morality and religion, and to the acquisition of a correct and elegant style. They deserve to take place of all other works of the same kind which are now used in our schools."

The American Review and Literary Journal, for July, August, and September, 1801.

" Mr. Lindley Murray's Grammar of the English tongue, has grown into high repute. The demand for it is so frequent, that already a *ninth* edition is published. This contains many corrections and additions, by which it is greatly improved, as well as somewhat enlarged. In Great Britain, the sale and circulation are uncommonly rapid and extensive. And as a proof of

the good opinion entertained of it in America, the professors of the colleges at New York, at Princetown, and at Newhaven, have adopted it as an elementary book of instruction, in their respective seminaries. A work so well calculated to be useful and popular; so judiciously arranged; and executed with so much taste and critical skill, well deserves to be put into the hands of every person who studies the language which it is intended to elucidate."

Medical and Literary Repository, for May, June, and July, 1804, *published at New York.*

"The celebrity which this grammar has obtained, renders it needless for us to say more, than that, in a short space of time, it has come to the ninth edition." *Imperial Review, April,* 1804.

"Our sentiments, with regard to the omission or insertion of the relative pronoun, are exactly stated by Mr. Lindley Murray, the ingenious author of the best English Grammar, beyond all comparison, that has yet appeared." *Imperial Review, September,* 1805.

"We have to close our avowal of the pleasure, with which we have read this excellent work, (the Grammar,) by expressing our entire approbation of the author's *Appendix;* which will enable the student to make a proper use, in composition, of the instructions dispersed through the grammar. It concludes with a serious and affectionate exhortation to youth; which manifests the purity and dignity of the author's principles, as the general execution of his work demonstrates his talents and research. We rejoice that it has attained to so extensive a circulation; and we earnestly recommend it to all, who are desirous of acquiring a clear and comprehensive knowledge of the English language; but more especially to those who are engaged in the grammatical instruction of youth; as we have no doubt that they will derive from it the most valuable assistance to their labours."

Eclectic Review, September, 1805.

OF THE SAME BOOKSELLERS

May be had the latest editions of Murray's "English Reader," and of his other publications, namely:

1. A First Book for Children.

The 11th edition. Price . ... 6*d.*

2. An English Spelling-Book; with Reading Lessons adapted to the capacities of Children: In Three Parts. Calculated to advance the Learners by natural and easy gradations; and to teach Orthography and Pronunciation together.

The 20th edition. Price, bound, ... 1*s.* 6*d.*

3. An Abridgment of Murray's English Grammar. With an Appendix, containing Exercises in Orthography, in Parsing, in Syntax, and in Punctuation. Designed for the younger Classes of Learners.

The 50th edition. Price, bound, ... 1*s.*

4. An Introduction to the English Reader: or, A Selection of Pieces, in Prose and Poetry; calculated to improve the younger Classes of Learners in Reading; and to imbue their minds with the love of virtue. To which are added, Rules and Observations for assisting Children to read with Propriety.

The 13th edition. Price, bound, ... 3*s.*

5. THE ENGLISH READER: or, Pieces in Prose and Poetry, selected from the best Writers. Designed to assist young Persons to read with propriety and effect; to improve their language and sentiments; and to inculcate some of the most important principles of piety and virtue. With a few preliminary Observations on the Principles of good Reading.

The 13th edition. Price, bound, ... 4*s.* 6*d.*

6. SEQUEL to the English Reader: or, Elegant Selections in Prose and Poetry. Designed to improve the highest class of learners, in reading; to establish a taste for just and accurate Composition; and to promote the interests of piety and virtue.

The 5th edition. Price, bound, ... 4*s.* 6*d.*

7. INTRODUCTION au Lecteur François: ou, Recueil, de Pièces Choisies; avec l'explication des idiotismes, et des phrases difficiles, qui s'y trouvent.

The 2nd edition. Price, bound, ... 3*s.* 6*d.*

8. LECTEUR FRANÇOIS: ou, Recueil de Pièces, en Prose et en Vers, Tirées des Meilleurs Écrivains. Pour servir à perfectionner les jeunes gens dans la lecture; à étendre leur connoissance de la Langue Françoise; et à leur inculquer des principes de vertu et de piété.

3d edition. Price, bound, ... 5*s.*

9. THE POWER OF RELIGION on the Mind, in Retirement, Affliction, and at the approach of Death; exemplified in the Testimonies and Experience of Persons distinguished by their greatness, learning, or virtue.

> " 'Tis immortality,—'tis that alone,
> " Amidst life's pains, abasements, emptiness,
> " The soul can comfort, elevate, and fill." .... YOUNG.

The 16th edition. Price, bound, ... 5*s*.

10. The same Work on fine paper, with a Pica letter, Octavo. Price, in boards, ... 12*s*.

11. A SELECTION from Bishop Horne's Commentary on the Psalms. Price, in extra boards, ... 5*s*.

RECOMMENDATIONS OF " THE POWER OF RELIGION ON THE MIND."

" The examples which Mr. Murray has here selected, and the judicious reflections which accompany them, are such as can scarcely fail to make the best impressions, and to produce the best effects, on all who read them with attention. The present edition of this excellent publication, which has been long known and commended, is enlarged by the addition of twenty-two new characters, filling nearly one hundred pages." *Anti-jacobin Review, January,* 1804.

" That ' examples draw where precepts fail,' is a truth which has been acknowledged in all ages and nations; and on the strength of this principle, Mr. Murray has had recourse to experience, in evincing the power and importance of religion. He has thus furnished an interesting collection of testimonies; and we wonder not, that a work so instructive and amusing, as well as impressive, should have been generally patronized. It is a book which may be read with profit, by persons in all situations: and, with the rising generation, it may answer the double purpose, of improving them in biography and in virtue."

Monthly Review, August, 1801.

RECOMMENDATIONS OF THE "SELECTION FROM BISHOP HORNE'S COMMENTARY ON THE PSALMS."

"The present Selection merits the warmest approbation, and it cannot be too earnestly recommended to parents, to put it in the hands of such of their children as begin to distinguish between good and evil. A better present can scarcely be made to a Youth." *Eclectic Review, January*, 1812.

"This Selection has been made for the very commendable purpose of leading young persons to admire and study those beautiful and devout compositions, the Psalms of David. Mr. Murray has chosen portions of a pious and practical nature, which are calculated to elevate the mind to God, and to impress it with thankfulness and holy obedience. His compilation may therefore be recommended as an useful manual." *Monthly Review, July*, 1813.

"We have no hesitation in saying, that those young persons of either sex, who will attentively peruse this Selection, will not fail to have some good thoughts impressed upon their minds, and some good desires excited in their hearts." *Critical Review, December*, 1811.

"To those who do not possess that valuable work, (Bishop Horne's Commentary on the Psalms,) or who do not choose to purchase two large Octavo volumes, this Selection will be a very acceptable present.—We recommend both the "Selection," and the original "Commentary."

Gentleman's Magazine, February, 1816.

"We think Mr. Murray has performed a very meritorious office; and it is more than probable that many young persons will be induced, by these specimens, to contemplate and study the other parts of Scripture, and eventually derive pleasure and advantage, beyond all calculation, and all price."

British Critic, November, 1812.

In addition to the characters which have been given of the Grammar, &c. in the Reviews, the following favourable notices, extracted from other publications, are offered for the reader's inspection.

"Mr. Murray's Grammar, and Selection of Lessons for reading, are the best in the English language."

Walker's Elements of Elocution. Second Edition.

"Since the first edition of our work, we have seen with pleasure, An English Grammar—English Exercises—and a Key to the English Exercises, by Mr. Lindley Murray."

Edgeworth's Practical Education. Second Edition.

"For a full and easy explanation of the Figures of Speech, the reader is referred to Mr. Lindley Murray's excellent English Grammar."

Edgeworth's Poetry Explained.

"Murray's English Grammar. This is the most complete grammar of our language. My opinion is confirmed by that of the public, as this work now appears in the *Fourteenth* edition."

Kett's Elements of General Knowledge. Sixth Edition.

"Murray's Grammar, together with his English Exercises and Key, have nearly superseded every thing else of the kind, by concentrating the remarks of the best authors on the subject. They are pieces of inestimable utility."

Evan's Essay on the Education of Youth.

"The best English Grammar now extant, is that written by Mr. Lindley Murray; who, by this publication, and by several others connected with it, and designed as auxiliaries to its principal purpose, has become entitled to the gratitude of every friend to English literature, and to true virtue."

Dr. Miller's Retrospect of the Eighteenth Century.

"By Grammar you have been taught the nature, power, and construction of the English language; and that, not in a superficial manner, but by the most comprehensive system now extant, the larger Grammar of Mr. Lindley Murray; in which the delicacies, refinements, and peculiarities of our language, are inculcated and exemplified.—The unwearied exertions of this gentleman have done more towards elucidating the obscurities, and embellishing the structure, of our language, than any other writer on the subject. Such a work has long been wanted; and, from the success with which it is executed, cannot be too highly appreciated." *Dr. Abercrombie's Charges to the Senior Class of the Philadelphia Academy,—published* 1804 *and* 1806.

"For pupils advanced in grammar, a better method cannot be conceived, than is found in Murray's Exercises and Key. In these, the faults and corrections, by being separated, and placed in different books, are happily calculated to set the mind of the pupil at work, to discover the error by the rule; and, by this discovery, to fix the rule more permanently in the memory."

Walker's Outlines of English Grammar.

"I need not acquaint the public, with the merit and success of Lindley Murray's Grammar; which seems to have superseded every other. Indeed, when we consider the plain simple mode of instruction he has adopted; the extent of observation he has displayed; and the copious variety of illustration he has added; we shall not wonder, that his Grammar has been so universally applauded." *Walker's Outlines of English Grammar.*

Printed by Thomas Wilson and Sons, High-Ousegate, York.